

UFOS OR THE GREAT PARODY by Mr Jean Robin,  
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Grande Parodie*)

## INTRODUCTION

Of all the 'myths' generated by our epoch – great banisher of myths before the Eternal but which is not troubled by paradoxes- of all the substitutes that are suggested, and even imposed to the intellects and the hearts deprived for so long of spiritual nourishment, there is one in particular that seems to prevail with such a force of persuasion, and that brings about the conviction of an unsuspected and unceasingly increasing number of believers, and they can be prudent or fanatical and even materialist – as this 'religion' welcomes atheists – or they can be 'neo-spiritual' (I use this term to distinguish it from spiritualist churches but they are actually related), and the 'spiritual' ones are not laughed at now.

The properly eschatological dimension given to this new belief by the last convulsions of a mortally wounded world, which rejects the disappointing certainties and the misleading hopes which it has tried to use as fuel for the last few centuries, compels us to penetrate its mysteries. At the bedside of the dying West that fears, in a late anxiety, to have irremediably sinned against the Spirit, is emerging indeed an apparition, still impalpable, but bearing quite evidently ineffable hopes, y already promising an *in articulo mortis* reconciliation, nay, a miraculous healing that would have been considered impossible a while ago.

Such appears at first sight what is fitting to call the Unidentified Flying Objects (UFO) phenomenon, now and again named MOC in French (*Mysterieux Objects Celestes*). In the past, and in a more trivial fashion, they used to be called 'flying saucers', when official *cautions* and a quasi-general consensus had not yet established their pedigree – and the last appellation is an embarrassment for the UFO chapel congregants.

According to some, this labelling had been used the first time in January 1878 when an Unidentified Flying Object was compared to a 'saucer'. But the modern use of the word comes from American businessman Kenneth Arnold who, on the 24<sup>th</sup> of June of 1947, noticed above Mount Rainier, from his plane, the incongruous motions of nine disks 'flat like saucers'.

Because of the convenience of the expression, we will indulge in the rest of this book in the use of the mischievous of the neologism 'saucerist' (in spite of its relative ambiguity) to give a name to the 'congregants' of this new religion which we will call many times the 'UFO doctrine'. As to the phenomena themselves, agreeing with the main trend, we will simply refer to them as UFO(s) – a term that is without distinction applied to any sky-occurring explanation-less observation, whereas flying saucers present themselves or are presented for the public as interplanetary space-crafts piloted by the famous 'extra-terrestrials' or 'aliens'.

If we keep referring to the number, to the strangeness and to the periodicity, one could almost qualify them of being knowingly calculated, of its manifestations,

moreover better and better reported by irreproachable witnesses, the phenomenon, after having haunted for more than thirty years what Jung's followers would call the West's collective unconscious, seems near to reveal us its true intentions.

The interest of the said phenomenon, apart from the wish one has to expose its mechanisms, is that it embodies in itself alone the main tendencies of our epoch, even if they are unconfessed. It is certainly the most elaborate and the most efficacious product of the principal tendencies of our time. This 'efficaciousness' thus brings us to wonder if the UFOs, far the casual, free and apparent incoherence generally attached to unclassifiable phenomena, is, on the contrary, taking part in some well-established plan and/or dark design, however incongruous such a hypothesis may appear at first sight. If their 'material', 'physical' origin could be well diverse, the doctrine of which their ungraspable but indisputable reality is somehow the support, seems to come, indeed, from an unique source of inspiration.

Even if the incredible popularity 'enjoyed' by the phenomenon was not enough to get our attention, this mysterious 'plan' or 'design' thus felt ought on its own to make us a bit worried. But we've got to treat a bit more of this popularity of the UFOs. As said before, the quasi-messianic character with which the phenomenon 'dresses' itself doesn't keep the effects for the sole benefit of the neo-spiritual groups (Theosophists, New-Agers, etc.) – which before went to the fight in a disorderly fashion, but who are now grouped together under the banner of our 'space friends' (As used to say

the late anti-pope Clement IV). UFO messianism now wins the approval of many materialist peoples who are in a panic with the fall of their idol, and they are all well-disposed to welcome the alien 'mutants' in their nebulous cosmogonies; for UFOs are a fact. And who is the materialist fellow, free from all 'superstitions', who is not prey to the most terrible of all: the superstition of the fact? And from this latter one, no-one will be able to free him, since he is a materialist...

If people would reproach us to speculate about and utter presumptuous theories upon a phenomenon itself hypothetical, since it has not been officially recognized as a factual reality (although some VIPs have already claimed the authenticity of it), we would answer that its 'physical' reality in itself has for us, at best, only a secondary relevance – we've already said that the material 'stuff' of the phenomenon is a support – however paradoxical it may appear. On the other hand, we don't say, as Jung did, that the reality of the UFOs is only and exclusively psychological. What we only want to say, for the time being, is that the doctrinal unity that we feel compelled to notice, with regards to the UFOs (and that really constitutes the key to the problem), can very well be, to a certain extent, independent from the true nature of the phenomenon, or at least from some of its so-called manifestations. (Such episodes of sacred History, for instance, have been too obviously been reinterpreted, under the 'light' of an exegesis in which the monstrous fights with the grotesque.) This being posited in a very general way, yet there is enough stuff that, concerning contemporary UFO apparitions, that give us the right to

conclude that there is a close correlation between the very 'form' of the UFO apparitions and the advantage drawn from it by the mysterious power that is the instigator of the plan, one of the aims being the fantastic manipulation of the masses that is occurring under our very eyes.

But what seem guaranteed, in any case - and the recent work of Bertrand Meheust (*Science-fiction et Soucoupes volantes*, Mercure de France, 1978) all the same ought to shake, concerning this, to shake the most intelligent of the most 'pious' persons - is that the phenomenon, whatever its origin and whatever its degree of 'objective' reality, has not got the extra-terrestrial provenance attributed to it by the majority of the people that have witnessed its manifestation, or the folks that have charged themselves with the mission to comment on those testimonies...

And it is indeed in this ruse, in this hoax too knowingly elaborated and too universally propagated to be only a mere practical joke of some ambitious *primitive* or the production of too fired an imagination, that is to be found the first indication of the plan or design to which we have alluded.

One will raise the objection that, for our hypothesis to be valid, it would require that the dozens of authors, who have for the last 30 years developed an uniform theory about the UFOs, to belong or have belonged to some protean secret society giving them the watchword, the slogan, which is too evidently absurd. But while the majority of them is obviously not aware of the role they are made to play, yet the existence of

‘mental currents’ is a well testified fact, and this is enough to account for the astonishing similarities of our authors’ recounting the UFO phenomenon, the evanescence of which ought on the contrary to have logically given rise to a crowd of contradictory opinions. While it is not possible for us to digress further upon the accurate nature and the modes of action of these mental currents, it is sufficient for us to mention an example to conjure up the reality thus evoked. It is known that in the history of sciences, many discoveries have occurred simultaneously among scientists having no contact between themselves. People have as usual said that the idea was ‘in the air’ and this formula, under its apparent banality, in fact expresses a truth sensed only by those who use it.

Finally, and in order to neglect no possibility, we would say that even the non-existence of UFOs (whatever reality one ascribes them, i.e. ‘subjective’ or ‘objective’) wouldn’t constitute a good reason to be uninterested in them; then, in the post-war years, they have in any case put on the attire of ‘mythical reality’ (those two terms, in our opinion, don’t swear to be thus placed side by side), and ‘mythical reality’ describes them very well.

In the entire world, indeed, millions of persons who have neither seen nor touched a UFO ‘believe’ in UFOs and extra-terrestrials, and the doctrine of the new religion is expounded in many books. For, again, we are dealing with a coherent doctrinal corpus; we are faced with a monolithic interpretation, repeated in unison – with of course indispensable and well skilful

variations, aimed at reaching different publics – by all the ‘flying saucerist’ writers, whom it is impossible not to ask what is the source they have gone to, whether consciously or unconsciously, in order to take an inspiration remarkably unanimous.

Whatever its reality, the unfinished story of UFOs is the history of a false religion, summing up and fulfilling all the neo-spiritualist currents, and which ecumenism allows moreover to integrate the malfunctioning materialistic dogmas – which find there unexpected apologetic resources, at the price of some adaptation imposed by the new times.

But besides this universality, which no sect was able yet to claim, and the eclecticism, one detail especially distinguishes this pseudo-religion from the previous neo-spiritualist movements: at the origin of those was always a founder, such as Helena Petrovna Blavastky for the Theosophical Society or Allan Kardec for Spiritualism (*spiritisme*) among many others. In the flying saucer religion, on the other hand, a kind of spontaneous generation that precisely draws its strength from this ‘character of categorical imperative/necessity/demand’ imposing itself to all thanks to the evidence of the facts, one expects with a growing fervour a Messiah coming from heavens, that is to say, from precisely another planet, who will deliver to the key to this fascinating enigma and through whom everything will be revealed. Since we are assured from many sides that mankind – which has become as ‘adult’ as one could wish for – soon is going

to be to receive the extra-terrestrial salvation message in its totality.

Thus, if one has read the Gospels and especially the bits talking about the false prophets, some parallels come to mind, without the need for us to insist on it any further for the time being. And, since parody and counterfeit applied all over the place, spin the web of this 'dark Age' of which we are living the last years, one may well wonder about the origin and the goal of some imitations.

One would be greatly wrong, for instance, in being without worry in seeing Aime Michel, one of the most listened 'priests' of the new religion, writing with a prophetic plume that: 'whatever the reality of the ultimate truth, it remains to be discovered. And everything tells us that the mystery of man is engaged in it' (*Mysterieux Objets Celestes*, Editions Robert Laffont, 1977, p. 19). Doesn't this state of mind, which reflects too well the aspirations of 'flying saucers adepts', reinforce our conviction about the messianic nature of the UFO phenomenon?

May our book furnish the reader some elements for reflection, upon the exact nature of this messianic phenomenon!

## FIRST PART – THE BIRTH OF A FALSE RELIGION

### CHAPTER ONE – ORIGINS

There are differences of opinion, among the UFO cults' congregants, concerning the date of the first contemporary UFO appearances. We say



‘contemporary’ for we will see further that from Greek-Roman Antiquity to the 19<sup>th</sup> Century, similar, if not identical, phenomena have been seen in the sky – and the ‘Ufologists’ have hastened to get a grip upon it and to interpret it. What is proper to the contemporary ‘wave’ of UFOs is this brand-new interpretation, which would have been totally foreign to our ancestors’ mind. It is not that they weren’t evolved enough, as advanced by Modern folks, to define correctly a phenomenon supposed to go beyond their cognizant reach, but because they knew its exact nature.

Curiously, while we could almost believe that, as the huge majority of neo-spiritualist movements, it is in the US that the UFO phenomenon came into being, it seems that it is in Nazi Germany that the phenomenon was officially investigated for the first time. And it is all the more remarkable since spiritualism (*spiritisme*) – which, due to its large diffusion and the apparent ‘pragmatism’ that contributes to its popularity – is now without parallel with ‘flying saucerism’ – has also its unknown origin in Germany, even though it is in the US that, as in ‘flying saucerism’, it found the right environment for its evangelism.

It was during WW2 indeed that people started to be seriously interested in the first UFOs, or at least in what Allied pilots used to call **foo-fighters**, the same phenomenon being named **kraut-bolids** by the Germans. In the two sides, what was first believed, concerning the many shapes objects that showed up in the sky accompanying now and again aircrafts, was that they were new weapons designed by the enemy.

That's what German officers thought who in 1944 – while an increasing number of reports started to trouble the 'peace' of the air force staff – created the *Sonder Buro No 13*, which sets in motion 'Operation Uranus'.

The British, it is true, could claim the 'right of way', since they established, as soon as 1943, a small organization intended for the study of the foo-fighters and directed by lieutenant general Massey. But this 'Project Massey' was due in large part to the reports of a double-agent working for Germany, and this 'traitor' had indicated that the foo-fighters weren't German inventions. 'Project Massey' was moreover closed in 1944. What is more, Frank Edwards, who recounts these events in *Du nouveau sur les soucoupes volantes* (Editions Robert Laffont, 1966), adds: 'Perhaps it is a matter of pure coincidence, but the double-agent was denounced and executed in the spring of that year.'

Whatever the situation, they to realize soon that foo-fighters and *kraut-bolids*, which performances and manoeuvres was a challenge to all the laws of physics, could not evidently be the product of 'terrestrial' technology.

Our purpose here is not to recount the history of UFO apparitions, as it is so easy to refer to the countless works that have already dealt with it, their authors now and again studying each witness account with the precision and the rigor of an entomologist – which makes one regret all the more that so many respectable efforts done in the research of truth, find a field of action so limited and so deceitful. For if the reality of the phenomenon ought to leave no doubt in

the minds of an impartial and devoid of prejudices – and this doubtlessness ought to have going on for a long while - how much of shame it is that its nature and its ‘aims’ haven’t been the object of a more serious investigation and a deeper reflection.

But if the listing of the UFO manifestations that one discovers in many works, ‘unwound’ like a litany, has always seemed to us tiresome, we have to admit that this accumulation of technical details concerning UFOs, and this hoarding of psychological considerations about the witnesses, has something of the nature of a kind of incantatory magic, reinforced by the enthusiastic tone that one feels break through the veneer of detachment, through the scientific coldness. *La verite est en marche* (truth is on the move), as it was said in the times of the Dreyfus affair, and one sees that nothing will stop it. Flying saucers ‘adepts’ are always sure of their fact, of their data, and sometimes it looks as if the official recognition of their religion is around the corner.

## CHAPTER TWO – THE TIME OF THE MARTYRS

Before the triumph of this ‘certitude of humanity’ prophesized in the past by Aime Michel, first was necessary, as befits the birth of a religion, the presence of privileged witnesses ... and the need for some martyrs. As was written by the Air Force general L.-M. Chassin in his 1958 preface to the first edition of *Mysterieux Objets Celestes (Le Livre noir des Soucoupes volantes*, Editions Robert Laffont, 1970): ‘The destiny of precursors is to suffer for the truth, but the day comes eventually where they are honoured [...].’

The first of those martyrs was probably Defence State Secretary James D. Forrestal who signed, on the 30<sup>th</sup> of December 1947, the decree concerning the creation of a commission or committee for the study of UFOs christened 'Project Sign'. According to Henry Durrant (See *Le Livre noir des Soucoupes volantes*, Editions Robert Laffont, 1970), Forrestal, officially a person who has committed suicide, would have in fact 'disappeared in circumstances that still remain mysterious'. Frank Edwards, the journalist and writer who was probably the most in 'favour' of the UFOs in the US, succumbed to a 'mysterious' heart attack in 1967, which inspired the same Henry Durrant to come up with this disillusioned comment: 'It has been noticed, statistics are here to prove it, that conspicuous 'flying saucers' enthusiasts die a little too often of heart troubles, especially in the US.' As to Sergio dello Strologo (*Ce que les gouvernements vous cachent sur les soucoupes volantes*, Editions De Vecchi, 1975), he dwells on the 1972-occurred and Toulon-located suicide of Rene Hardy – the founder of many societies dedicated to the study of UFOs – two days before the selected date to share with a few French and American friends some major discoveries concerning the extra-terrestrial 'humanoids'. And he established a *rapprochement* that he thought was heavy with threats, as the demise of professor Hardy had also caused worry and even anxiety in those who, 'high up in the social ladder and/or the corridors of power', were interested in the UFOs question: 'Rene Hardy died and so did his friend Doctor James Mac Donald, as was also the case of James Forrestal, an American Secretary of State, the

founder of the first commission investigating UFOs; astronomer Jessup too died; and so did engineer Wilbert Smith, doctor Olavo Fontes, Charles Hunt Williamson, journalist Frank Edwards, an expert in UFOs.'

There were talks, here and there, of mysterious and uncatchable persons dressed in black (the infamous Men-In-Black to which *France Inter* dedicated a fairly disturbing broadcast in August of 1978) whose apparent goal was preventing the witnesses to talk and the investigators to communicate their findings to the world. On many occasions indeed, individuals 'well-equipped' with official papers have put pressure on witnesses – and when the latter had taken photographs, the former had asked for them, in order to examine them and the photos were never given back – Project Blue Book spokesperson Air Force colonel George Freeman declared in 1965: 'The sudden showing up of unidentified persons who apparently try to make any information disappear is a further mystery. These people have nothing to do with the US Air Force.' (Henry Durrant, *L'Invasion des Soucoupes*, *Historia* No 46).

Those same Men in Black are mentioned with an unshakeable seriousness by the very amusing Jacques Bergier in his *Les Livres Maudits* (Editions *J'ai Lu*, 1971): 'The idea of this naming came to me as I see in every conferences, whether pro-*Planete* or anti-*Planete*, a gathering of sinister-looking men dressed in black, always the same.' He claimed that those Men In Black go back to the dawn of civilization, and among them

were – God knows why – Joseph de Maistre and Nicholas II.

But if, until we are better informed, we continue keep our prudent reserve concerning the role of so famous anonymous personages, there is still the matter, talking more seriously, that officialdom, which was compelled, in the presence of the accumulation of UFO facts, to take an interest in the UFO question, did so with so blatant a lack of good will, with a partiality so disgusting, that one started to wonder about the deliberate or involuntary role of those new Pharisees. Had they wanted to bring out, at a cheap cost, a *martyrologue* of ‘flying saucers’ apostles, they would not have taken other steps.

What is one to make of those 10 years in prison and the 10,000 dollars fine planned in 1960s USA, as specified by *ordinances* AF 200-E and JANP 146 for anyone who would divulge information concerning UFOs? To reach such extremities, US security must have been gravely menaced by those UFOs, which yet had not manifested hostile intentions... Moreover, soon everyone knew that the CIA had transmitted to the Blue Book commission the order to ‘educate’ citizens that UFO manifestations were only hallucinations. We will notice in passing the disconcerting easiness with which those ‘rigorous military secrets’ were disclosed - bringing about the virtuous indignation of honest folks – cannot but let one wonders somehow and be intrigued, especially in a time when normally, official secrets, and particularly the ones pertaining to intelligence agencies, are it must be said better kept undisclosed

than was the case before. Some blatant contradictions in the attitude of officialdom will still reinforce our doubts. There is for instance this surprising declaration of NASA public relations assistant director, Alfred Chop who affirmed in 1965: 'One thing is absolutely sure, and that's we are being watched by extra-terrestrial beings.' (See Jacques Pottier, *Les Soucoupes volantes; la guerre des mondes aura-t-elle lieu?* Editions De Vecchi, 1974). What would therefore have its spokesman said if NASA itself had not been supposed to cover up the phenomenon?

Whatever the situation, the history of the successive US commissions, which from 1947 to 1969 were assigned with the task of studying the problem, can be summarized as a practically uninterrupted series of scandals and denials of justice, and their members, dull-witted and notoriously incompetent army people, or civilians full of prejudices, look as if their sole job was to bury the truth in the most clumsy fashion conceivable, now and again denounced by some of their peers – such as astronomer Allen Hynek – endowed with a candid probity, whose eyes were opened all of a sudden and, once converted, were committing their neophyte zeal to the flying saucer cause. The most famous scapegoat, the new Pilate was undoubtedly Professor Edwards U. Condon, the director of 'Project Colorado' (a commission made of scientists of the Colorado University and patronized by the US Air Force) who, in January 1969, made public a report of more than 1,500 pages that concluded that Unidentified Flying Objects veritably unidentified didn't exist but, not happy with being dense and difficult to

digest, succeeded in the feat of contradicting, via the final exposing of a dozen of unexplained cases, the opinion of Condon himself, who wished that UFOs were to be considered as being of no interest to science.

It was, from officialdom, like giving sticks or canes in order to get beaten up with the given 'weapon'; and people took advantage of this. What's more, authorities have pushed complacency towards the flying saucers enthusiasts to the extent of choosing, to lead the fight against the 'new religion', an individual who could not avoid looking suspicious to the eyes of the huge majority of US citizens. According to what Henry Durrant reported, Professor Condon, who kept connections with the US Communist party, had indeed been accused of 'non-American activities'.

The result of those countless 'blunders' is, we believed, well summarized in a Virginia newspaper, the Richmond News-Leader that, in all innocence, was writing in 1966 about another investigation commission tackling the UFO question, Project Blue Book: 'Light won't be shed on the mystery by way of the kind of explanations that Project Blue Book entertained concerning the reported UFO manifestations. On the contrary, it will only arouse suspicions of those who think that there's something out there that the US Air Force doesn't want us to know. If Project Blue Book officials wish no further mention of UFOs, they ought to change their methods.'

### CHAPTER 3 – OFFICIAL BACKING

All those 'blunders' and 'persecutions' – that pass themselves too openly as such – resulted in



popularizing the 'UFO phenomenon', which soon turned into a very serious 'UFO problem'. It is appropriate moreover to notice that the observation waves, occurring according to a quite astonishing periodicity, seemed, as we have said, to partake of a strongly and intelligently elaborated plan and which perfectly took into account masses and crowd psychology. The years of countless observations, like 1947 and 1952 for the USA and 1954 for France, were replaced by 'sabbatical' years of assimilation of and of reflection upon the phenomenon, during which flying saucers writers drew their conclusions from the preceding waves. Such is the case of Aime Michel, publishing in 1958 *Mysterieux Objets Celestes*, who had studied with extreme meticulousness the 1954 UFO wave.

Precisely as early as 1954, after the publication of Aime Michel's first book (*Lueurs sur les Soucoupes volantes*), there was the creation of a discreet research network where scientists swapped their information concerning UFOs, while keeping an anonymity that protected them from outside pressures that would have occurred in case of public confession of faith. It was somehow the UFO catacombs church. Bit by bit, this network became the 'Invisible College', under the 'invocation' of which Jacques Vallee wrote a book full of pertinent remarks, but without his author drawing the conclusions he ought to have reached.

So there was the formation of an international of scientists investigating the flying saucers issue, according to the fashion of a period decidedly dedicated, in every domain, in creating occult and

sprawling associations – parodies of traditional (in the sense given to it by Rene Guenon) organizations and of the spiritual elite – that pretend to impose political and economic directives or new religions. This new kind of ‘imperialism’ is given backing with some naivety by Aime Michel who, in his preface to Jacques Vallee’s *Le College invisible* (Albin Michel, 1975), declares that he doesn’t want to imply anything concerning the real nature of the phenomenon, and he only sticks to the ‘sociology’ of it. Furthermore, he says: ‘But who is authorized to tell us is something is true or false? As long as we believe in the values of our civilization, there is only one answer to this question: only science is authorized to tell us that.’

As in this case we’re dealing with raw facts, this declaration would be fine and natural; but the thing is, it is unfortunate that nobody – and especially not the scientists like Aime Michel and Jacques Vallee – sticks to fact examination. Therefore, we must admit that ‘Science’, through the intervention of such and such of its distinguished representatives, will lead us more and more often to the recognition of the phenomenon and to the adherence of a doctrine that he cannot not convey, whatever the laudable efforts of commentators to keep their ‘scientific’ objectivity.

But keeping ourselves for a bit to a truly impartial and objective side of scientific criteria (although statistics conveniently ‘interpreted’ can become efficacious tools for manufacturing a mystification, a myth), it is true that the attention given to the UFOs question increases in a formidable way. To be convinced, one only needs

to contemplate the figures furnished us by Aime Michel in his preface to the book *Le College invisible*.

In 1966, according to the *institut de sondage americain* Gallup, 5.5 per cent of the adult people had seen UFOs. In November 1973, this figure had doubled. And, even though elsewhere the mania for opinion polls is not as spread as in the US, it is clear that we call 'technologically advanced' countries, including Eastern nations, have experienced the same evolution. Thus in number 6 of the *Revue francaise d'astronautique*, we were told of the creation, on the 18<sup>th</sup> of October 1967, of a 'USSR cosmonautic permanent commission', which aim was to study observation reports concerning UFOs. This commission, which was made of 18 scientists belonging to the main interested disciplines, was presided by *Anatoli Stolierov*. And here is a significant detail: one of the authorities' reasons to worry about, and hence one of the motives behind the creation of such a commission, was the development of 'mystical psychosis' connected with the observation of UFOS, which was thought susceptible to 'hinder the blossoming of Marxism in the masses'...

If people who have witnessed UFOs manifestations represent a reliable and accurate sample of the population, one must notices among them a proportion of spectators 'highly educated and highly responsible' that is rather above average. The November 1973 opinion poll was counting 12 per cent of holders of a diploma from university, for instance. We can also reckon that the 'quality' of those witnesses had to some extent impressed their fellow citizens, since this

same opinion poll of 1973 tells us that 51 per cent of the overall population thought that UFOs were indeed a phenomenon that was unidentified.

Aime Michel underlines that 'there was thus in 1973 more than half the US adult population to whom the real presence in a human environment of a non-rationalized phenomenon was a fact. And everything shows that this proportion has been growing since. But what might be more astonishing yet, is that, according to an opinion poll dating back to early 1974, more than 95 per cent of the scientists who have studied the phenomenon have declared themselves convinced of the existence of UFOs, the others being unwilling to tell what they think concerning the controversial question. And Aime Michel adds: 'Let us not think that those scientists are contaminated in advance by the very fact that they had decided to study the phenomenon, and that they thus belonged right away to the always present fringe of 'mad scientists': these 95 % comprise a strong majority of individuals who have studied UFOs only because they were assigned with this task. It is therefore a matter of scientists of any kind of colour.'

We won't add the quotations of countless renowned scientists, which are found as backing in most books dealing with flying saucers, and that makes us think irresistibly to the publicity testimonies attesting the merits of waters of youth and miraculous balm.

But there would be there, it seems, nothing to give reason to be alarmed -one could even be glad of this 'open-mindedness' of the scientists - if the UFO phenomenon was permitting to stick solely to the

realisation that it is an unidentified fact, to which we would in vain try to apply known laws. But the situation is something else, as we said before, the recognition of the fact, of the event, is almost inevitably accompanied (and even if some deplore it with a strong honesty) of the recognition of a doctrine – unique in its bottom, its background but adapted to manifold ‘cultural’ levels. At the very least, admitting the UFO fact amounts often to deprive one, including in the case of intelligent folks not devoid of a critical mind, of any means to defend oneself against the insidious contamination of skilfully presented doctrine. For, alas, they don’t have the criteria that would have allowed them to detect the trap. What is more, the public is unofficially required, via newspapers and radio and television and motion-pictures, to adhere to this consensus that, we tell it again, grants UFOs a *de facto* existence, if not a *de jure* one. Concerning the TV factor, it’s kind of needless to mention, we believe, the role of a television news presenter like Jean-Claude Bourret for instance, who has written profusely on the subject.

The best proof of this consensus is doubtlessly the place granted to UFOs in the children-destined TV programmes. Indeed, the didactic nature that this kind of broadcast must be clothed in leaves no doubt as the official intentions. And it is as well too well-known that an indoctrination that is duly premeditated and planned targets first of all children. Now the newspapers *Le Monde* (2nd and 3<sup>rd</sup> of July 1978) reveals that UFOs are one of the topics the most favoured by children from age 5 to 15, and that ‘the outcome is that for most young TV viewers UFOs has become a scientific reality,

to which scientists, wrongly, don't pay attention. (We have seen that this last accusation is unfair.)

Moreover, and here it is no less surprising, the article, dealing with the kids' criticism addressed to these TV shows, tells us that they want 'less superfluous details that seem to mask the uncertainty of numerous facts.' Here is something that makes one wonder as to the intentions of the pedagogues.

And what are we to make of the irresponsible casualness with which official spokespersons, indeed even people in high places, give from now on their backing to the most extraordinary enterprise of 'manipulation of the masses' that has ever been undertaken. As if the overabundant literature dedicated to 'Ufology' was not enough, the said backings take care to upset or to convert those who, otherwise, would kept their distance from the turmoil around flying saucers.

We will simply refer to, concerning this, to the attitude of former US president Jimmy Carter who has personally witnessed UFOs, and had declared before his election in case of victory that he would encourage official investigation of the phenomenon. And this show us how the 'era of persecutions' is gone. As soon as 27<sup>th</sup> of June 1967, the then UN General Secretary U-Thant declared that: 'in the problems that are on the agenda in the UN, the issue of UFOs came second place after Vietnam.' Finally, in 1974, French Defence Minister Robert Galley, declared during a radio-broadcast interview: 'It is irrefutable that there is

something we don't understand [...]. We have to be very open-minded concerning this UFO business.'

Alas, we know too well what can get through this 'open-mindedness'. And it's not surprising, in those conditions, that – according to what professor Thomas Molnar tells us in the November 1977 issue of magazine *Itinéraires* – one of the most recently taught courses, in the US, as a discipline leading to a study diploma, concerns the way of 'conducting oneself in the presence of extra-terrestrials when they will be encountered by humanity'.

#### CHAPTER 4 – UFOs AND DEPTH-PSYCHOLOGY

There is another science, highly valued by modern folks, that has refused an astonishing backing to the UFO 'cause'. We are talking about psycho-analysis or depth psychology, in its 'neo-spiritual' aspect. Indeed, Carl Jung didn't hesitate in publishing *Un mythe moderne*, in a time when it was very risky for a serious personality to show an accommodating attitude towards flying saucers.

On top of that, Jung indicated from the start the exceptional seriousness that the phenomenon held in his eyes: 'This rumour, those sounds and the question of the physical existence of the flying objects that they evoke appear to me so important that I believe it is in my duty to utter a shout of alarm, as I did at the time when were being prepared the events that were to strike Europe in the depths of her fabric.' He was also making clear – in almost apologizing to subjugate the readers to thoughts that 'probably will be not

approved'- that these new occurrences were connected with the entry of the vernal point in the sign of Aquarius. (We would say concerning this that it is quite significant and worrying to see this too famous 'Age of Aquarius' given backing by Jung - this new age, which, with the extra-terrestrials, constitute the common denominator of the messianic speculations of the contemporary neo-spiritual 'new religious movements'.) Admittedly, there was here some courage, while there was not discernment, in questioning wantonly, apparently, a solidly established reputation; and this about a phenomenon that seemed at the time so trivial to most educated folks. But Jung explains to us the reason of his decision: 'I'm doing it because I honestly feel deeply troubled by the fate of all those who will be taken aback by the events and who, if they are not prepared, will be delivered, fettered so to speak, to those occurrences and they will suffer them without the possibility of any understanding.

It is a fact that Jung delivers a good analysis, but, as his vision is locked in an exclusively psychological and empirical perspective, he irremediably ignores the metaphysical domain that is the only thing that could have allowed him to measure this felt danger and to discover its origin and nature. Considering everything only in the distorting mirror of the psyche, where are indistinctly reflected 'what is above' and 'what is below', he reduces them to this common 'medium', without any consideration for the yet capital notion of the inverse analogy. (For according to the Emerald Table, the *Table d'Emeraude*, it is 'as above, so below' but reversed, like the reflection of the tree putting its



branches into the moving waters.) Therefore, celestial or infernal manifestations are for him rigorously identical, and he applies what he believes to have retrieved of traditional symbolism – and which would only concern the supra-human domain – to the subconscious and ‘infernal’ realm, which in any case the only one that can be reached by psychoanalysis and depth psychology; something which Freud was for instance wholly aware of, if it is to be believed the epigraph placed on top of his *Traumdeutung*: ‘*Flectere si nequeo Superos, Acheronta movebo.*’ (‘If I cannot bend those from above, I will set the Acheron in motion!’ Virgil, *Eneide*, VII, 312.)

Just as easily the whole of Jung’s intuitions has to be translated and reinterpreted in the light of authentic traditional data, lest one is carried away in an inextricable confusion in which the low is systematically taken for the high, if one can speak that way.

It is very sure, as he says it, that flying saucers were observed in past centuries and that they, then, constituted only ‘curiosities that only caused ‘regional rumours’. Jung still hits the right target when he underlines, without some irony aimed at our contemporaries, that ‘it ought to be a privilege reserved to an enlightened and rationalist epoch to elaborate an universal and collective rumour about these manifestations’. It is also accurate to say that past times’ disdain for a phenomenon as trivial as the UFOs was due to the fact that metaphysics was not an empty word, and that celestial interventions didn’t have the need to ‘mobilize’ a substratum so

incongruous. In fact, our ancestors' 'representation of the world' would never have admitted that the said 'celestial interventions' could use so ludicrous an agency and, actually, back then folks weren't mistaken about the nature of the phenomenon. It has to be said that, in past centuries, those manifestations were more occasional and were showing, if we may say so, something more 'gratuitous', a characteristic that they have lost in the modern phase, in which they are utilized in such a way that 'randomness' cannot apply to them anymore.

But where things get bad is when Jung, instead of reaching the perfectly logical conclusion, from his premises, that the UFO phenomenon is a parody of theophanies that were known in traditional societies, sees in those 'alien' manifestations a kind of inevitable cunning and that is moreover providential, destined to compel modern man to admit a hidden dimension that he consciously denies, and that comes out more or less 'unconsciously', saving him in spite of himself as long as he recognizes it for what it is.

According to this apparently clever but in fact very simplistic bias, and which is always tinged with insignificant psychologism, audaciously making a clean sweep of the far-reaching complexity of traditional data, Jung finds in the round shape generally ascribed to flying saucers what he calls a 'symbol of totality'. And to back up his claims, he refers to the Platonic sphere, to mandalas and all circular symbols. But, unfortunately, it doesn't come to his mind that every symbol is ambivalent, that any celestial sign projects a

shadow; for instance, the serpent, the snake surely is the clearest manifestation of this ambivalence, since it is both a symbol of redemption – as in Moses' *Serpent d'Airain* – and represents the 'fall', as written in Genesis. And the Middle-Ages were well aware of this duality, as shown by the amphisbaena, the two-headed snake, one head standing for Christ and the other for Satan.

But Jung's 'reductionism' only wants to see always and everywhere a sole meaning – systematically good, for him, from the sole fact that it escapes the narrow domain of diurnal consciousness; and without considering for a moment the possibility of an 'infra-conscious' and a 'supra-conscious' that, using the needed transpositions, could correspond to 'Hells' and 'Heavens'. Moreover, as the 'force of habit' of moving into the incoherence and the chaos of the subconscious regions of the soul dulls not only the 'discernment of the minds' but also and simply aesthetical sense, Jung, as we have seen, classes balls, disks and other flying cigars that move extravagantly into the category of the everlasting symbols of the Divine typified in the *Rotundum*. Once again, the idea that the so-called phenomena could be parodies, more or less grossly materialized for our contemporaries, signs of the most dubious kind that would love to be effectively taken for genuine celestial manifestations doesn't cross his mind. And it couldn't be any other way since Jung's domain – excluding truly metaphysical perspectives – is the realm of 'depth psychology', as it is defined, where the only thing that can be deciphered is, precisely, this

reversed reflection of heavenly and primal realities that we were mentioning above.

The analyst is thus *de plain-pied*, immersed as it were, with all the caricatures more or less grimacing that the accommodating plasticity of the lower soul permits him to evoke, like ghosts. And the UFO phenomenon partakes indeed of this atmosphere of 'concrete unreality'. The incredible mental contortions which Jung does to give a 'spiritual' and positive value to the most openly sinister dreams of his patients and in which appear the famous flying saucers - have always filled us with certain astonishment.

But however that may be, these theophanies that the flying saucers 'embody' according to Jung, resurgence and sudden irruption of the world of archetypes in the sky of modern man, are, in his opinion, independent of any material that, to be honest, wouldn't really fit the picture. For one would have to discover the origin, perhaps even trace right back to the source of these curious phenomena, even if it means to get into one's head that only a magical 'manipulation of the intermediary world can make sense of their absolute invulnerability and of their 'duplicity' (Bertrand Meheust, on this subject, has definitely refuted the rumours concerning the 'wrecks' that would have been found. He says that it is a matter of either hoaxes or pure and simple confusions with science-fiction tales; see *Science-fiction et soucoupes volantes*, page 252.) And wouldn't one run the risk to remember that the psychic world is the domain par excellence of fallen angels and their boss - this, of course, in a perspective

wholly 'mythical'. But wasn't it precisely an issue of the resurgence of archetypes?

In fact, Jung doesn't stop for long concerning the possible 'materiality' (or rather 'objectivity') of the phenomenon. Admittedly, he stresses this point: 'If an unknown physical phenomenon had been the external and immediate cause of the phenomenon, that would take away nothing of its psychological value', and he adds that: 'For primitive man, anything like an empty can of food, can be valorised as a fetish; and this effect is not peculiar to the tin of food.' But, besides the fact we deal with something else than cans of food, it must be recognized that the connection between the objective manifestations of the phenomenon – whatever the nature and the degree of 'material' reality attributed to it – and the 'legend' that it brings about, is far more evident than between the tin of food and the 'mythical representations' of primitive man, at least as conceived by Jung. It is not us who are going to deny that the interest of the phenomenon is indeed psychic. But saying like Jung 'that one is tempted to interpret it as being a 99 per cent psychic edification' appears to us as largely excessive. On one hand that's because this exteriorisation, this irrepressible and quasi universal resurgence of Jungian archetypes, for too long repressed by modern consciousness, appear to us less spontaneous and more oriented than what they want us to believe; and on the other hand, that's because the 'objective substratum' seems to us unquestionable – more so now than at the time Jung was writing. But for the latter – who by the way doesn't confuse 'vision' with 'hallucination' – admitting the existence of such an

objective substratum is indeed too embarrassing, too awkward and it is appropriate to 'silence' it. (And we're not mentioning the issue, still more thorny on top of that, of those 'humanoids' that often accompany the manifestations of UFOs, and who evidently don't partake of the symbolism of the *Rotundum*...)

For things would be rather complicated if it was recognized that – far from playing the role of catalyst in the exteriorisation in any way ineluctable of the contents of the psyche – UFOs, in their 'modern' presentation (we add this precision for we've seen that the phenomenon in its 'essence' is very ancient), were the very elaborated outcome of, the result of a plan conceived long ago, and aiming to back up, for a public who needs facts, this doctrine perfectly coherent and complex at which we will have a closer look later on. Whatever Jung's views on it, indeed it will be difficult to think that this doctrine implied by UFO manifestations will be a long-repressed 'archetypal substratum', which spontaneous springing up would be basically a signal, showing modern man the pressing need to retrieve, thanks to the infra-rational, the unity of his being broken for so long.

In the so-called doctrine indeed, an attentive observer will find the perfect outcome of a whole current that has been called 'neo-spiritual' and that, as it is true that it answers a need – or rather a weakness – of modern man, yet is not inherent in him (it?). For, speaking with rigor, no false idea is inherent in man. From this fact, this 'neo-spiritual' movement has been progressively and methodically instilled into the human

according to a skilful process the study of which leaves no room for spontaneity and the springing up of instinct.

In any case, if the sense of metaphysics was strongly lacking in them, the 'neo-spiritual' folks, among whose were recruited first of all, and very logically, the most fervent doctrinarians of flying saucers, were fitting perfectly the type of human preoccupied by his soul and his abysses – in accordance with Jung's wish. And therefore it was not possible to apply to them the simplistic outline of the modern man, ossified in a mind-deafening and drying materialism, pushed away by his successive denials to the periphery of his being, and seeing springing up without recognizing them the backgrounds of his psyche – which would have asked for justice in the name of the 'fulfilment of totality'!

And there is also another argument of like nature that vouches for the objective reality and the 'premeditation' of the phenomenon, and which is sharply opposed to the interpretation given by Jung, who seemed to have missed this obvious contradiction. He has recognized that flying saucers had been observed in past centuries; i.e. they have showed themselves to people who ignored materialism and who were living in a 'mythological' universe, and therefore those people didn't need at all the mythical or archetypical backgrounds of their psyche playing tricks with them so that those 'psychic contents' could make themselves known to those folks' consciousness.

From the *clypei ardentes* (shields of fire) of *Pline* and *Senèque* to the manifestations of balls recounted in the

16<sup>th</sup> Century by the gazettes of Nuremberg and Bale, including the 'flying ships' described in the chronicles of *Gregoire de Tours*, what we call now the UFO phenomenon has not stopped showing up, in every time and in every place. Even if, as we've said earlier, the ancient attitude of mind excluded the option that it could pass for what it wasn't, and it was used as a support for an intellectual hoax that could only succeed in the modern period, so inflated with its 'lucidity' and its 'maturity'... As is the case with the contemporary manifestations, it would be tiresome to enumerate the list of those UFO appearances in past centuries, a list that can be found, again, in books dealing with flying saucers.

If the UFO phenomenon itself is very old (and yet it seems to have adapted in its 'shape' to each period of history), the 'UFO doctrine' is, on the other hand, wholly modern. And it is this 'doctrine' that will furnish us with the sense and the aim of the flying saucer religion, and that will inform us also – and that's not paradoxical if we go beyond skin-deep appearances – concerning the very nature of the phenomena, simply by following what mathematicians would call a *raisonnement par l'absurde* (a reasoning by or based on the absurd).

It is not exaggerated to use the word 'doctrine' to call what some could see as simple attempts at providing individual explanations dependant at the most on the authors' own imagination – and without the need in any case to attach them to some preconceived general idea. It is evident, on the contrary, that these



‘explanations’, modulated in their forms but unanimous concerning the bottom line, show too great a remarkable coherence (at least internal), taking into account the number and the complexity of the adventitious themes that they incorporate into their main ‘axis’. Finally, the carefully studied *complementarisme* of writers on flying saucers and the ingenious evolution that we will uncover in the UFO doctrine, sharply exclude the too simplistic hypothesis that a first exegete for example would have been imitated by his colleagues so lacking in imagination. Absolutely not! This doctrine can only be the outcome of a mysterious design that remains to be investigated.

## SECOND PART – THE DOCTRINE

### CHAPTER ONE – THE SPIRIT AND THE LETTER

If one was still in doubt that the UFO phenomenon, far from constituting a funny riddle for the exclusive use of scientists and depth psychologists, put on a properly ‘spiritual’ attire in the eyes of many, it would be enough to read what Aime Michel says in his foreword in the republishing of *Mysterieux Objets Celestes*. He is not afraid indeed to draw an audacious parallel between the first ‘wave’ of UFOs and the beginning of Christianity. Better still, he compares the ‘scandalous’ emergence of Christianity within the Greco-Roman world with the apparent absurdity of UFO manifestations that one is unable to classify in any category of known facts and phenomena, and that constituted an insolent challenge to modern civilization, settled until then in its rationalistic certainties which nothing apparently could drive it away from them.

Aime Michel develops his comparison by painting the – supposed – table of the intellectual reaction of the Greco-Roman world faced with the coming of Christianity: ‘The first Christian writings, first widespread among slaves, must have been read with perplexity and yawn by the Romans fed on a diet of Plato, Cicero and Epicure, and who, in those tales which reach, impact and significance they didn’t grasp, could only see the raving of ignorant folks.’

Besides, the prophetic function which Aime Michel is openly ‘endowed’ with, still adds to the ‘supernatural’ nature of the UFOs: ‘For if the events of period [the ‘mad weeks’ of the Autumn of 1954] are found, I can say it, to have played a decisive role that affects the continuation and the rest of History with a capital H, it is, in part at least, due to a combination of circumstances had, during the few prior years, placed there where there was the need for someone [Aime Michel himself] who, without knowing it, had for a good while prepared himself for confronting such a situation.’

And indeed, it is here a typically human reaction, since all those who have dealt with the issue have seen in it the Grail of our times, which quest would allow doubtlessly the coming of this ‘metaphysical humanity’ evoked by Aime Michel, following, he underlines, prophets such as Jaures and Malraux. This would be a humanity freed from its worries concerning its material subsistence, which it had to confront during its ‘emergence from the animal kingdom’, which would lift up its eyes ‘towards the inscrutable’ and it is to this ‘inscrutable’ destination that humanity’s soul is

carrying man In order not to add injury to the misfortune of humans, we won't be ironic about this harmful illusion, but one doesn't a lot of discernment to realize that humankind, anxious on the contrary due to the fall of its idols, has never been so preoccupied by its physical becoming and that it has never been so far away from Heaven. Raising the idea of the coming of a 'metaphysical humanity' in this end of the 20<sup>th</sup> Century is really cruelly ironical, and we're flabbergasted that such an educated man like Aime Michel has not in his hands a more accurate notion of what metaphysics is really about one on hand, and on the other hand of what was really the spirituality of ancient civilizations.

But, precisely, it is in this incredible mistake that the core of the problem resides. Whereas our ancestors were finding within themselves the way to Heaven, in spirit and in truth, modern man now only observes a 'material' sky – a dark and indefinite immensity confused with the Infinite that solely transcends time and space – studded randomly, and not anymore according to the Eye of the Heart, with plenty of stars the symbolism of which the contemporary human doesn't to decipher. Now the spirits vitalizes but the letter kills.

Just as metals, those planets of the subterranean world, have only kept – due to the lack of being used in a ritualized and thus sanctifying way – their malevolent aspect, likewise the planets that go round our Sun have lost for the modern mind their 'rectifying angel', replaced thanks to the grace of flying saucer theories by so many demons. And they are only erratic chunks

of matter, thrown into the dark 'infinite' where are drown and dissolved the short speculations of the 'metaphysicians' of our time. Jacob's ladder seems to be broken for good. The symbolism of celestial spheres has become so sharply foreign to modern thought in general, and to the speculations concerning flying saucers in particular, that an author like Jacques Vallee, to whom we won't deny some qualities, doesn't hesitate to utter this outrageous remark: 'Christian theology hardly tells us anything about angels.' That's making us think he's never heard of Thomas of Aquinas and of Denis the *Areopagite*.

That heaven has lost its transparency, if one may express oneself like that, explains the parody-like aspect of the new 'spirituality', unable to conceive (apart from the grotesque psychoanalytical substitutes) to know the world of archetypes – to use Platonic language – and that condemns itself to envisage higher realities solely through the prism of the narrowest and most trivial literalism. We have here the key to unlock the 'mystery' of the UFO phenomenon, which has put the finishing touches to the huge counterfeit of modern times. It was by the way this counterfeit side that brought Rene Guenon to say that 'neo-spirituality' is only transposed materialism.

And according to an attitude that is also very typical of our proud epoch, this transposed materialism – claiming for itself alone lucidity and awareness – thinks it reinvents metaphysics by observing planets and stars and by interpreting in the most coarse fashion initiatory travels through celestial spheres, as transmitted to us

by every tradition. For as Dante said in the Divine Comedy: 'You, who possess healthy intelligence, contemplate the doctrine that is hidden under the veil of those mysterious verses.' (1. *Enfer*, IX, 61-63, French translation by Alexandre Masseron, Editions *Albin Michel*, 1947.)

And in the *Convito* (book 2, 1<sup>st</sup> chapter), he was making clear that every writing must be understood according to four main meanings, four principal senses. But healthy intelligences are now rarer than ever (Saint Paul was already moaning that his contemporaries had become so slow in comprehending...) and 'Satan's fumes' darken the horizon.

The only thing modern folks, through their vain 'metaphysical' speculations, succeed in is proving that they totally ignore the meaning of 'metaphysics' as, etymologically, this term concerns exclusively what is beyond *phusis*, nature as understood by the Ancients, that is to say beyond the manifestation of the Cosmos itself – which physical sky, as indefinite (but not infinite) as one can conceive it – would be obviously unable to go beyond cosmic limits.

Indeed, the sky has become darker since Dante's symbolic pilgrimage in heaven, and the Moon for instance, in accordance with the old and ambivalent image that, *selon les cas*, is either connected to Diane or to Hecate, thus identifying our satellite either with the *Juana Coeli* or with the *Juana Inferni*, has fallen from her former pedestal to be reduced to a sole hypothetical extra-terrestrial 'relay station', instead of being the Gate to Heaven.

Incidentally, let's take note that the 'conquest' of the Moon by man is truly significant eschatological event. We must remember indeed that, according to Augustine among others, the Terrestrial Paradise was said to touch the sphere of the Moon, in a symbolic fashion. And this is of course connected to the fact that in Hindu tradition, this same sphere of the Moon represents the 'cosmic memory' (see Rene Guenon, *L'Homme et son Devenir selon le Vedanta*, Editions Traditionnelles, chapter 22.) It there that the *Pitris* (the 'Ancestors') dwell, the beings of the preceding cycle who are also the parents of our cycle, according to this causal linking which temporal succession – proper to our sole physical universe – is only the reflection, the symbol. Besides, this special role attributed to the Moon was not unknown in the West, and traces of this symbolism are found as afar as the *Roland furieux* of the *Arioste*, where one learns that everything that has been lost in the earthly world can be retrieved in the night planet, the Moon.

It was thus part of the natural course of events – or rather in the apparent disorder that can only contributes to the Total Order – that before the end of our cycle of humanity and the restoration of the sacred Tradition, this 'summit' of the Terrestrial Paradise was thus conquered again by man. But, of course, this was done in a travesty fashion, grossly materialized, let's say it again, et thus being a foretaste of the false tradition that will reign upon the earth – it will be the 'Great Parody' – before the reestablishment of order by the One expected by all the orthodox traditions whether He is called the Glorious Christ of the Second

Coming, *Seyidna Aissa*, the Messiah, the Buddha *Maitreya* or the *Kalki-Avatara*.

Then, only, will humanity be restored to its veritable 'paradisiac' dignity, to its 'primordial' spiritual dimension. But, Saint Paul says: 'Let no one deceive you in any way; for (...) the rebellion comes first, and the man of lawlessness is revealed, the son of perdition, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God' (2 Thessalonians, 2, 1-12.)

## CHAPTER 2 - THE "EXOTERICISM"

As if to reinforce our certainty, concerning the parodical nature of the UFO phenomenon, the Moon, of which we've just mentioned the ambivalent symbolism, play a non-negligible role in the doctrine of the new religion.

We must now uncover the big themes of this doctrine. Given again its peculiar 'coherence', we can straight away make a short summary of it, at least concerning its 'exoteric' side - illustrated by the many flying saucer writers, who are distinguished among themselves only by some variants that absolutely do not challenge the main theme. For we will see later that an 'esotericism' starts now to show itself. Here is an evolution very interesting to study, and that demonstrates that no 'customer' is being neglected: for those that common religion would shock too much due to their scientific convictions, for instance, it is good to let know, within 'initiates', that the phenomenon has not the origin that is usually attributed to it. This new attitude coincide

moreover with a very clear stressing on the 'psychic' nature, or rather 'parapsychological' character of UFO manifestations, and one is going away from the basic notions formulated in the USA during the 1950s, which had claimed in a somewhat monolithic fashion that UFOs were spaceships. In fact, even within the 'UFO myth or hoax', one finds the two great phases that successively characterize modern times: the (relatively) materialist phase and the (openly) neo-spiritual phase.

This being stressed, it still remains true that for the general public, who is unlikely to somewhat get this progressive 'sophistication' of the phenomenon, exotericism will continue to be a sure foundation, that will allow it, and here is the essential, to welcome the 'Cosmos mutants' bearers of a Message of salvation which, it is repeated to us with insistence lately, will be received and understood by a humanity that will be soon mature enough for this to happen – a privilege so far reserved for an elite. For, of course, nothing is hidden that must not be revealed. Let's return to this exotericism and first of all let's make a summary of the main articles of faith, the creed of the new religion.

'Extra-terrestrials', representing cosmic humanities having reached an 'evolutionary' level well higher than ours, have sown on our planet, at the dawn of human history, germs of consciousness and spirituality that our distant ancestors were too uncouth to appreciate the right worth; which explains the gross interpretation that they gave in their holy books. The Bible, for instance, is full of allusions that are very clear (for whomever knows to read) to those 'gods' (we will study



later the scholarly exegesis of the term 'Elohim'), which were, of course, our extra-terrestrial colonizers.

Genesis, in particular, swarms with details concerning their activity, but distorted here again by the primitive mentality of the writers of the Book. In the course of centuries, the extra-terrestrials constantly watched the Earth, doubtlessly evaluating the progress of our evolution; and it seems now, as we said it earlier, that humanity is finally ready to welcome in its totality the liberating Message, to receive this saving extra-terrestrial invasion, which many people (according to US polls) think they're the only ones able to preserve us, in extremis, from the properly apocalyptic catastrophes that threaten us.

We are, it can be seen (and even from an 'exoteric' perspective), far from the triumphing materialism as it was known in the 19<sup>th</sup> Century, and which massively denied the genuineness of holy texts. Now, on the other hand, they are 'rehabilitated' via the most singular and the most dissolving exegesis that one can imagine. Again, it seems that the warning in the Gospels that the letter kills has here an application particularly evident.

For Mr Jean Sendy (*La Lune, cle de la Bible*, Editions Julliard, 1968), the 'high priest' of flying saucer exotericism, 'it is very reassuring to be able to think that Moses's Law, upon which rest the foundations of our civilization, is not solely a web of superstitious twaddle, but the (more or less distorted) historical recount of a colonization of our distant forefathers by cosmonauts 'in our likeness' originating from those 'heavens' that we're going to explore soon in our turn.'

Given that in Mr Jean Sendy's hypothesis, the Moon – of which we've underlined above the symbolic importance – had to be some kind of 'coaching inn', some sort of 'port of call' for this celestial civilization.

A first observation stands out: with the good self-confidence proper to 'Ufologists' (and which contributes largely to their success among a disoriented public), Mr Jean Sendy doesn't leave any other alternative to the Bible, so to speak, but to be either a 'jumble of legends' or a historical account, at least according to the taste of this audacious exegete.

The axis of Mr Jean Sendy's argumentation consists of his translation of the word Elohim, translated in the average Bible as God, but which means for him 'the gods' or 'the angels' – i.e. the 'extra-terrestrials'. It is moreover good to stress right now that Chapter 6 of Genesis – which deals with the 'sons of God' – is a favourite of UFO writers, as most of them refer to it, assimilating inevitably 'the angels' or 'the sons of God' to aliens from space. We have here an undesirable translation, as Rene Guenon specifically tells us that this chapter of Genesis 'could furnish us, under a symbolic form, some indications concerning the distant origins of the *counter-initiation*'. And we have assimilated, in our work on Rene Guenon, those sons of God to a deviated spiritual lineage, generating the 'Giants' whose crimes were the cause of the Flood. Saint Jude, in his epistle, describes them in these terms: 'As to the angels who have not kept their ranks, but who have abandoned their dwelling, He keeps them

for the Judgement of the Great Day, in eternal bonds, under darkness.

We will also say that it's regrettable for the thesis of Mr Sendy that his 'angels', supposed to have given mankind the seeds of very progress, are thought to be so bad by the 'collective unconscious' of our 'uncouth ancestors', who thought, on the contrary, that they had deposited the seeds of corruption on the earth.

Since we're mentioning the collective unconscious (to use Jung's terminology), we will take not, by the way, in the same order of ideas, of the singular difficulty for the partisans of evolution that the most ancient traditions express, in a perfect unanimity, the recollection of lost paradise, of a Golden Age. One has to believe that the most elementary logic is not the strong point of our contemporaries, as they state without batting an eyelid that such conceptions can only be the product of humans just come out of the animal kingdom, and starting their evolution towards the 'Omega Point' dear to Teilhard de Chardin, or towards some unreachable star. Flying saucers writers, in this case, show more skills, and they could say that there is no contradiction between evolutionism and the wonderful remembrance, among our ancestors, of an age in which the rulers were those half-gods from outer space. Unfortunately, we've just seen that the sons of Elohim were accursed, a datum encountered in the texts of those same ancestors. There's not point arguing further about it, the Golden Age wasn't the outcome of some extra-terrestrial colonization.

But let's return 'to the Elohim' according to Sendy. What undermines his thesis in its roots is that Elohim doesn't mean 'gods' as he would like us to believe, with a simplicity well studied and carefully designed. Elohim is indeed the plural of Elohah; but this name, literally, translates as 'that-Him-which-is' (*ce-Lui-qui-est*) (see Fabre d'Olivet, *la Langue hebraique restituee, editions l'Age d'Homme*, volume 2, page 28). The personal pronoun, thus used in an absolute way, is encountered indeed in many divine names, such as *Huwa*, in Arabic. Plato, among other things, called *to Auto* the Intelligent Cause of the Universe. Therefore, Elohim signifies literally 'Him-them-which-are' (*Lui-eux-qui-sont*), the Being of the beings, i.e. the Being envisaged as principle of Creation, or Manifestation, in metaphysical language.

There is something more to be said concerning 'the Elohim' as considered by Sendy: there is a curious parallel or connection, suggested by the 19<sup>th</sup> Century bishop of Autun. He stresses indeed that the numerical value of letters, in Hebrew – according to this traditional science that is gematria – permits one to 'translate' 666, the number of the Beast in Revelations, as 'k-elohim', i.e. 'like God'. This links up, of course, directly with the promise done by the Tempter to Adam and Eve: 'You will be like God'. Moreover, in Greek, 666 = *panathesmios*, the lawless, the wicked (see Jean Hani, *le Symbolisme du Temple chretien, editions de la Maisnie*, page 46). There is no doubt that we have here a further clue indicating the 'by nature' grotesque role of the sons of Elohim, the fallen angels in the Bible; and correlatively that also tells that it is impudent and

dangerous to think they performed, at the dawn of human history, a civilizing mission.

### CHAPTER 3 – ANCIENT SYMBOLISM AND MODERN EXEGESIS

We now have to make a digression that is necessary to understand the tremendous vanity of ‘flying-saucerist’ exegesis, what the apparent erudition it is clothed in. We will see, by this very mean, how much the manifoldness of meanings of holy texts makes laughable the accusation that our ancestors were ‘naïve’ (accusation that turns back against their imprudent authors).

Let’s start with a simple example before a thorough examination of the subject. One knows how much ‘Ufologists’ have tried to take advantage of the famous vision of Ezekiel among others – put obviously into category of the showing up of spaceship which ‘technology’ will be told in details. We would not forgive ourselves if we didn’t give our readers an account of the exegesis of Joseph B. Blumrich (See *Da tat sich der Himmel auf*, and *Die Raumschiff des Propheten Ezekiel und ihre Bestätigung durch die modernste Technik*), engineer of Austrian origins and who directed the NASA department ‘construction projects’, which conceives spaceships and orbital stations. According to him:

‘The sole reading of the texts of Ezekiel permits one to have an accurate enough idea of the general aspect of the vessels that he has described. But what is more interesting is that the engineer is able, from this

general aspect and from the different data furnished by the prophet, to calculate the features of those machines and, as it were, to reconstitute them. If, from those calculations, it appears that the reached result is technically feasible and if, moreover, the related details and the concomitants phenomena evoked by the present writer comply perfectly with this result, we cannot be content to speak of clues only. Clearly and in short, the dimensions and characteristics of Ezekiel's spaceship are fully believable and adapted to the function of the machine in question.' (Quoted by Erich von Daniken, *le Monde fabuleux des grandes enigmes*, Robert Laffont Editions, 1974.)

Not fearing to be ridiculous, Blumrich goes to the point of indicating, with a precision worthy of a rocket scientist, the said characteristics of the said spaceship:

'Specific impulse ...  $1 \text{ sp} = 2080 \text{ sec.}$

Weight of the machine ...  $W_o = 63300 \text{ kg.}$

Return journey fuel ...  $= 36700 \text{ kg.}$

Reactor diameter ...  $D_r = 18 \text{ m.}$

Reactor power ...  $N = 70000 \text{ PS.}$

Cabin diameter ...  $D = 18\text{m.}'$

What follows was said with the same unwilling humour by Erich von Daniken in presenting this hair-raising citation: 'One cannot reproach the exegetes of the Old Testament for not having done the work of Blumrich - one cannot reasonably ask the theologians to be as well mathematicians and specialists of space travel. But one can reproach them for putting everything and

all the time the *ultima ratio* of their theological science forward. One can reproach them for refusing any dealing with their texts that would refer to the lights of technological and scientific research. Now, it is the scientist, and in this case the engineer in charge of conceiving and constructing tomorrow's spaceships, who is naturally the best placed to bring his knowledge in matter of exegesis insofar as texts deal with celestial manifestations [...].’ No one could define better the regrettable ‘mission’ which some scientists believed they’re assigned with. Doubtless one could choose to laugh at so ludicrous a claim, if it wasn’t for the philosophical conclusions, to which this pretension leads inevitably its authors and their followers. Thus, Erich von Daniken, for instance, concluded his book (*L’Or des dieux – les extra-terrestres parmi nous*, Robert Laffont Editions, 1974) with a chapter that frankly aims to ‘put an end to the myth of God’ and in which we can read this:

‘Technology will probably permit us to get in touch with other evolved intelligences. How are we going to define ourselves when we will be face to face with them? What will the religious people say about it, be they Catholic, Protestant, Lutheran, Hussite, Muslim, Hindu and/or Jewish? Their criteria will be obsolete [...].

‘I reckon that when man will enter the age of space travel, it will be the end of all those representations of the divine.’

Under those conditions, it seems good to us to refer briefly to Denis the *Areopagite*, who in the 1<sup>st</sup> Century AD has precisely dealt with, in his *Hierarchie celeste*,

the symbolism of those 'celestial wheels', which our modern experts concerning the exegesis of Ezekiel haven't taken as a basis for their fantastical speculations. This will permit us to determine a bit more accurately on which side resides the naivety; and if the 'superstitions' were a shortcoming afflicting ancient traditional folks or contemporary people interpreting holy texts according to the 'flying saucerist' schema.

Denys (*Hierarchie celeste*, II, 1; translated by M. de Gandillac, *editions du Cerf*, 1970) tells us that one has to show 'under which sacred images Holy Scriptures that recount the Tales represent the heavenly arrangements, and to which simplicity we have to rise through the mode of the representations in order not to have the impiety that we believe too, like the crowd, that the deiform celestial spirits have a great number of feet and visages, that they are modelled in accordance with bovine stupidity or with the lion's ferociousness, and that they have the shape of curved-beak eagles or of shaggy-feathered fowl, in order not to imagine them as incandescent wheels in the sky, material thrones destined to serve as layer for the *Thearchie* [...] and under all those other images that the tales have transmitted to us, according to holy fictions, in the medley of symbols charged with signification.'

But after this quick look at the 'mythical universe' of the Ancients, it is time to penetrate in the core of the subject-matter and to give an instance of this manifoldness of meanings of the holy texts that we've mentioned earlier on. It's very logically at the root of



the 'flying saucerist' exegesis that we will apply the traditional 'grid'. We've said that the union of the sons of Elohim with the daughters of men must be understood as a perversion of a spiritual lineage, giving birth to the 'counter-initiation'. This meaning, which is the most immediate, follows from the fact that the Hebrew tradition, which Western and Atlantis filiation we have underlined following the steps of Rene Guenon, recounts relatively distant events of the origin of our cycle of humanity, the Hindu *Manvantara*. The Biblical Flood, for example, cannot be likened to the original Deluge of *Satyavrata* (who is the first legislator of humanity in the Hindu tradition), for the Biblical one is indeed the secondary flood that engulfed Atlantis, precisely. And in fact, the process of further distancing away from the Principle, in which 'Satanism' is metaphysically solved, could only incarnate on earth, in the counter-initiation, only a time already far from the Golden Age (or from the *Satya-Yuga*), and in which the terrestrial environment, progressively solidified as it were, was becoming suitable for the manifestation of this possibility – the lowest of all.

Let's note apropos that it well might be the case that in a most literal sense, the Egyptian Book of the Dead refers to Atlantis when it locates the realm of the dead, Amenti, in the West. We don't see why this meaning would be unlikely as the Egyptian tradition is also from the Atlantis lineage, and that it is via this lore that the Hebrew religion also received its share of elements of the legacy of the sunken continent. Chapter CX of the Book of the Dead contains in any case a troubling enough passage, especially when one knows that Set-

Typhon is the eponym, the symbol of the sinister Typhon mysteries – genuine ‘centres of diffusion’ of the satanic influences throughout the world – that must last until the end of our cycle of humanity: ‘Hail, Master of the offerings! [...] Set has captured Horus/While he was watching over the building of the walls.’ (Quoted by Pierre Carnac, *L’Histoire commence a Birmini*, Robert Laffont Editions, 1973.)

It’s not that we want to treat of the Bermuda Triangle and its dubious mysteries (where in any case the UFO connection is strong), but we have to put this text together with the 1968 discovery by Dimitri Rebikoff and Dr Manson Valentine of submerged walls off the Island of Bimini, and we have to ask ourselves if the Book of the Dead doesn’t refer to both the subversion and the submersion of Atlantis in which was the counter-initiation symbolised by Set.

But let’s go back to Chapter 6 of Genesis. In accordance with the law of analogy that implies that the different levels of meaning of a holy text are harmoniously superposed (on one another) without ever contradicting each other, we can add that this almost ‘historic’ exegesis of the Bible which we’ve just applied to it doesn’t exclude in any way a deeper and more ‘primordial’ sense. And in this new signification, the symbolism of Verses 2 to 4 is interpreted in this way: the sons of Elohim are ‘spiritual emanations’, to use the language of Fabre d’Olivet (Gnostic would say ‘Aeons’ ), hypostases incarnating into ‘matter’ here symbolised by the daughters of men that manifest thus an aspect properly substantial. To be more precise,

we're dealing with the process of 'fall' to use theological language, or of distancing away from the Principle according to the metaphysical perspective, which, via a progressive materialization, that causes the subtle and incorporeal *adamique* entity (that is basically the 'genius' or 'spirit' of the species) a plurality of tangible forms (the garments of skin of Genesis 3, 21). We moreover have to take note that, each end of the cycle having to analogically recreate the primordial state, the 'body of resurrection', which humans will be clothed in during Judgement Day, is not a physical body but rather this subtle body was Adam's before being expelled from the Terrestrial Paradise.

One can see, through the exposition of two meanings of a Biblical passage (and this commentary is far from being the whole story), how much the wealth and complexity of authentic exegesis makes the 'flying saucerist darings' a laughable, derisory and pathetic enterprise. And one understands as well that only the UFO experts' complete ignorance of traditional data allows them to accuse the Ancients of naivety, and that it is them, i.e. the Ufologists, who are the superior, or so they believe and this belief is only a tissue of illusions.

But in this very particular and peculiar perspective proper to Ufologists – of whom Mr Sendy is one of the most distinguished and talented representatives – the reinterpretation of the 'Myth' doesn't stop at Chapter 6 of Genesis. Who wouldn't see for instance, in the Tower of Babel that was supposed to rise until heavens, an attempt of the 'Priest-Kings' descending from the

‘Celestial ones’ to return to their ancestors? Quite likely, the Tower would be in that case some sort of launching pad for rockets. Fortunately, Mr Sendy lets us know that he rejects the temptation ‘of interpreting the text in such a way that it tells things which it doesn’t say’. Without that, we would have been perplexed. But as he prohibits himself from giving the sacred text a little push in the right direction, all that is left to us is being sorry that those luminous evidences didn’t show up earlier. It is true, as stressed by Mr Sendy – a bit astonished of his own discernment – that: ‘Any new hypothesis has to be formulated by someone.’ Here is something that Mr de la Palisse wouldn’t have contradicted.

But let’s go back to this Tower of Babel reviewed and corrected, that would foreshadow this curious phenomenon observed during WW2 among a ‘savage’ people. Those men, who were not ‘primitive’ but ‘degenerate’, having benefited from the landing of American aircrafts, built, after the departure of the US army, ‘imitations’ of aerodromes and control towers with branches and the like, in the hope to see US aircrafts come back. Which was equal in naivety, according to Jean Sendy, the ‘towers made of bricks and of bitumen or asphalt’ spoken in Genesis 11, 6, the fruition of the mad hope of the descendants of the sons of Elohim, who wanted to go back to heaven in those spaceships used by their ancestors, as taught by every holy text, or rather by ‘the Myth’. And that avoids, when one has, like Jean Sendy, the honesty to not interpret the texts, to seek references that wouldn’t be

found. But 'the Myth' excuses everything, of course, and one can on its spirit without risks.

We won't bother with Mr Sendy's contradictions who, after having pontificated on the naivety of our forefathers, then goes on to say a few pages later that in the 'Kabbalah', that goes back to prehistoric times, every word matters, and that 'NOTHING can be attributed to some 'naïve belief' [...]'. Here is something that reassures a bit, but alas not for very long; for this Hebrew tradition and its holy tongue that, in the mind of Mr Sendy, are manifestly a gift from the Elohim aliens, categorically renounce or deny or disown their own authors, since, running the risk to repeat ourselves, we must return once more to this Chapter 6 of Genesis in which the sons of the Elohim are so badly dealt with.

We could have, it's true, forsaken the disappointing 'Kabbalistic' logic of Mr Sendy since, the 'concrete' not losing its rights in the midst of those adventurous speculations, he wanted and expected for his hypothesis – in 1968 – a sufficient and necessary material proof to give substance to it once and for all: the discovery on the Moon, when man was going to land the following year, of the relics of a 'platform' that our distant extra-terrestrial colonizers should have set up, since, as we've seen earlier, the Moon was for them a relay station, a stop on the way between Earth and their celestial kingdom. But we know all too well the vanity of theses refutations – as it is true that the 'theological' notions proper to Ufologists couldn't admit a few breaches. Jean Sendy, not without some

welcome prudence, made moreover the first moves in guaranteeing that: 'every error that my friends, the others and I, have detected only concern fact which refutation leaves the hypothesis intact in its general outline' (*La Lune, cle de la Bible*, 1<sup>st</sup> part, chapter 12). And it is correct that there is such a disproportion between the said hypothesis and the facts put forward to support it that refuting them couldn't affect it.

Nonetheless, the absence (at least apparent, if one may say so) of alien base on the Moon seemed to have shifted the so far elegant ardour of Mr Sendy who, in *les Temps messianiques*, concedes that 'attributing to some Celestial beings, which sojourn remains to be proven, the origin of human knowledge constitutes what in logic is called a *petition principia*, or begging the question'. Better, he admits with some moroseness, and his first doubts are almost moving: 'It goes without saying that I've done everything I could to get interested in UFOs... and I've never succeeded [...].' (It still remains that, in spite of everything, that an alien colonization at the dawn of human history is, whether one likes or not, the most likely hypothesis – even if so far it only remain a hypothesis.)

Of course, 'thousands of respectable persons have seen UFOs', but that's too much for Mr Sendy. On top of that, 'a number at least as big as the number of UFO witnesses has seen, in the course of 19 centuries of Christianity, the HMOG (Holy Mother of God) descend upon the Earth [...].' There is no point stressing the grotesque and deliberately provocative aspect taken by the HMOG acronym, and the same goes for the one of

BVM (Blessed Virgin Mary) found in Jacque Vallee's writings. No doubt what we have here is a way of 'demystifying' or a manner of 'deflating the myth' - far more radical than the theology of post-Vatican 2 - by likening the Holy Virgin to UFOs, OVNI's (in France and Spain) and other MOCs.

However that may be, we suspect that the relative disappointment of Mr Sendy is due partly to him wanting to be seen as respectable. He was visibly upset that even his friends had compared him to a vulgar 'merchant of miracles', probably referring to the late Robert Charroux whom we remember that Mr Sendy had, during a TV broadcast, evaluated his mental age to be like the one of a 12 years-old. He said: 'Am I refusing any reality to the 'UFO phenomenon'? Of course not [...]. What I categorically refuse is to be put in the company of soft cretins and raving cranks who have become the procurers of the UFO phenomenon.' And admittedly, the agile and lively style of Mr Sendy has no relations whatsoever with the heavy absurdity and the laborious jumble of Robert Charroux. But as to the Tower of Babel launching pad of Mr Sendy, this comes from the same 'cast of mind' as the foresaid lugubrious fantasies. What is more, is it not precisely that one of the causes of the success of the UFO phenomenon, as we said earlier, is that it speaks to every form of intelligence, to which the problem is presented under the angle the most likely to win new converts? Doubtlessly, Mr Sendy has not thought of that.

But aside from the little bruises inflicted to self-love born of a regrettable promiscuity, there is another reason – a deeper one and of which he himself is not aware – behind his temporary loss of fondness: and that is the so far too ‘gross’ and too ‘physical’ side of the UFO phenomenon. What gave back Mr Sendy his enthusiasm was reading *Visa pour la Magonie* and *Le College invisible*, both written by Jacques Vallee.

Jacques Vallee is this brilliant computer scientist and astrophysicist has indeed, in his own terms, ‘brought the UFOs in the realm of reason’. Even if the formula is not really appropriate, for with Vallee, an eminent representative of the ‘2nd phase’, we precisely go further away from rationalism, we nonetheless arrive indeed at the core of the subject-matter.

The time is now past – at least for the UFOlogist ‘elite’ – for the metal-made spaceships that could have come straight from American science-fiction comics.

(Bertrand Meheust, in his very good book, *Science-fiction et soucoupes volantes* to which we will go back, demonstrates in an irrefutable way, on one hand the total ‘premonition’ of science-fiction authors, and, on the other hand, the reality equally unquestionable – and not (only) psychological – of the phenomenon thus foreseen.)

The time is now gone when Adamski was invited to a little trip in a flying saucer, which resembled the top or lid of a boiler for washing laundry. Admittedly, nothing will stop good people to believe until the end that the ‘aliens’ come from distant galaxies in spaceships. The invisible artists behind the UFO phenomenon would not



be preoccupied. And moreover we have to say again that the two phases – that we have compared to an ‘exotericism’ and to an ‘esotericism’ – can, and even, must coexist, without being an inconvenience to each other. For it is strongly evident that this esotericism is not addressed to the Ufologists wholly converted by the ‘material’, or rather perceptible ‘miracles, and would have a hard time to access the doctrinal subtleties of the second phase. The universality of the phenomenon and the aims desired by its hidden conductors imply indeed, let’s repeat it, that every ‘socio-cultural’ category can be reached in some way, the final apotheosis in any case being in charge of uniting all the manifold levels of belief into a common adoration.

Simply, for those who would be offended by, for instance, the Tower of Babel as envisaged by Mr Jean Sendy or his lunar launching pad, the quintessence of the doctrine is distilled and elaborated. Now there will be a diversity of shades, and the ‘package’ will subtle until evanescence, but which bears, if one pays a bit of attention, an unquestionable signature. We even dare to say: a very recognizable mark.

But before the study of the UFO ‘esotericism’, which will be the object of our third part, it is appropriate, in order to finish once and for all with the exoteric dogmas, to refute the naïve belief in ‘extra-terrestrials’, the outcome of an anthropomorphism, from which, curiously enough, the Ufologists claimed to be free when considering contacts with cosmic humanities.

## CHAPTER 4

## THE IMPOSSIBILITY OF INTERPLANETARY CONTACTS

It is totally vain, in every aspect of the things, to use scientific arguments to refute the exoteric doctrine concerning UFOs. Science moves too rapidly, is too uncertain and is too versatile to give us some certitude, whatever its nature. And we know that brilliant equations proving the impossibility of interplanetary travel could be itself refuted by other cleverer mathematical formulas, which would on the contrary demonstrate the possibility of the aforesaid space trips. Moreover, as time accelerates as we get closer to the end of this cycle of humanity, and that Chronos is getting ready to devour himself, anything seems likely, and Ufology scientists have every opportunity to hit those who aren't like them (there are some of them left...) with such and such an argument from a 19<sup>th</sup> Century scientist who said, for instance, and with proofs supporting his case, that heavier-than air flying machines were a pipedream. And even if this kind of argument is a bit specious, it still has an effective influence upon the general public.

And, as we said earlier, it is precisely for those who would be put off in spite of everything, on the scientific level, by the exoteric theory of 'interplanetary travel', that has been established the UFO esotericism, far more flexible, which is happy to make both UFOs and humanoids come from 'another dimension', without specifying the origin any further. In any case, when occurs 'publically' the showing up of 'aliens' or 'humanoids' or still earthlings dedicated to the powers of down below -and whatever the nuance taken by the

UFO doctrine at the time – nobody will have the impudence to wonder about their exact provenance.

However, occupied for now with the sole exoteric domain, envisaging the possibility of interplanetary contacts, there is a more convincing argument against the possibility of contact with extra-terrestrials than the one relative to the ‘means of transportation’. This argument was superbly articulated by Rene Guenon in chapter 5 of the *Erreur Spirite (Editions Traditionnelles)*. The impossibility of interplanetary contacts was proven as soon as 1923, which should have put a stop to any further vain debate.

In order that two creatures can communicate to each other by sensory, perceptible means, they must a priori possess senses; and what is more, those senses must be identical, at least in part. If they cannot have common sensations, then no communication is possible. This appears too obvious, but like the *Lettre volée*, the famous novel of Edgar Allan Poe, it is precisely that kind of evidence that one tends to ignore.

Now, if one admits the theory according to which every sensation is caused by more or less fast vibratory movements, and if one consults the table in which are written the number of vibrations per second corresponding to each type of sensation, one is struck by the fact that the intervals representing what are senses transmit are exceedingly reduced, in relation to the whole. In fact, they are separated by other intervals where nothing is perceptible to us, and moreover, it is not feasible to decree whatever limit to the increasing or decreasing frequency of the

vibrations. (Since as well the frequency of a vibration per second obviously doesn't represent a minimal limit, the second being a relative unity, as every other unit of measurement; only the pure arithmetic unit is absolutely indivisible.) Thus, one must envisage the table as stretching on either side to incorporate indefinite possibilities of sensation, but that would correspond to nothing. Having said that, talking of sensations means that those sensations can be well perceived by other creatures that, on the other hand, would possess none of our sensations.

And when we talk of sensations, we're not only thinking of humans' but of earthly creatures in general; for their senses don't vary considerably. The nature of those senses seems to be determined by the terrestrial environment itself, and does not constitute a characteristic proper to such and such species. Likewise, on other planets, the senses must be determined by the local environment; and it may well be the case – this is even the likeliest option – that they don't coincide in anything with ours. Indeed, any possibility of sensation must be able to manifest on the body level, for every sensation is a bodily function; but those possibilities being quasi-infinite, the likelihood is fairly remote that the same ones would be reproduced twice, i.e., the inhabitants of two different planets having senses that coincide with each other in totality or in part. Even if one admits that such coincidences may exist, again few are the chances that they manifest in conditions of spatial and temporal proximity for a communication to be established.

So, even if in theory interplanetary communication is not an absolute impossibility, the chances of it happening are very scarce indeed and, if the problem is restricted only to Earth and another planet in our solar system, one can venture, without running the risk to be mistaken, contacts between and another life-form are virtually nought. We're only applying here the theory of probabilities.

What we have to underline here, is that the decisive obstacle to an interplanetary contact does not reside in the difficulties that arise when, for instance, when two persons speaking different mother tongues cannot communicate due to not understanding the other's language. Here, nothing would be unsurpassable, for those folks could always find means to communicate, using the faculties that they share in common, and the problem of communication could be at least partly resolved. But where, precisely, there are no common faculties, at least in the perceptible physical order, the obstacle could not be overcome by any means, as it belongs to the difference of nature of the considered beings. And this difference is such that, since nothing which causes sensations that humans perceive doesn't cause any sensation the alien being would sense, those creatures would be for us as if they didn't even exist, and reciprocally. They could be next to us but we would not even register their presence.

And Rene Guenon, denouncing in advance the anthropomorphism that characterize, 30 years later, Ufologist speculations, thus concluded his demonstration: 'Be that as it may, what we've just said

shows how much naivety there is the illusions entertained by some scientists concerning interplanetary communication; and those illusions come from the error that we've noticed previously, and that consists in carrying representations that are purely terrestrial everywhere. If we're told that those representations are the only possible ones for us, we agree, but it's better not to have any representations than to possess false ones; it's perfectly true that what we're dealing with is not imaginable, but one must not reach the conclusion that it is not conceivable for, on the contrary, it is so very easily. One of the biggest mistakes of modern philosophes is to confuse the conceivable with the imaginable [...].'

This confusion explains both the distinguished naivety and the very coarse character of the most 'audacious' speculations propounded by scientists, who manifest here the limits of the 'imaginative faculty; that is narrowly linked with the physical order. To be convinced of this, one has only to look some of the fantasies born in the brains of renowned scientists, which Jacques Pottier (in *les Soucoupes volantes*, page 101) relates with some amusement – although he is definitely very liberal, concerning the usual Ufologist extravagances.

'Robert Tocquet thinks about ethereal shapes fed with luminous energy. It's also true that he envisages organisms where silicon would replace carbon in the molecules: melted lead temperatures and the sharpest cold would like soft breezes. [...]

‘Mc Gowan dreams of intelligences that would not be organic creatures but thinking machines. (Mc Gowan is responsible for the Arsenal of the Redstone rockets.)

‘Russian cyberneticist Kolmogorov is willing to imagine a ‘highly organized and thinking mould’ that one could encounter, for instance, spread on stones...’

How can one not shake with fear, or at least with apprehension, when thinking that a ‘*magistere doctrinal*’ (which philosophical yet gets more distant from the circle of their philosophical competence) can be entrusted to them for the propagation of Ufologist theories? And yet, let’s recall the words already quoted of Aime Michel, so significant concerning the ‘spirit of the age’ of our time: ‘But who is qualified to tell us if something is right or wrong? As long as we believe in the values of the civilisation that is ours, there is only one answer to that: only science is entitled to tell us that.’

## CHAPTER 5 THE HUMANOIDS

The problem of interplanetary communications – on which is based the ‘official’ UFO doctrine – having been dealt with and resolved, we have to have a look at the true nature of the entities that appear in UFO cases. We have to do this before we study the second phase. This look at the ‘humanoids’ will be useful, as we will see, as a natural transition between the two stages of this ‘hoax’, that has still some surprises left for us.

Jacques deserves credit for having made a study of those creatures but, unfortunately, he doesn’t draw the right conclusions.

In 'Passport to Magonia', He guesses rightly about the nature of those humanoids, which UFO phenomenon is somehow their support, by bringing them together, hypothetically, with fairies, dwarves and djinns who swarm in the mythology and the folklore of pretty much every country. In fact, the examples he supplies are fairly convincing. This revenge of folklore is ironical enough, if we think its rehabilitation is due to a scientist who is familiar with high technology, and one would have thought that such a man, by vocation, would have been a very unlikely candidate to explore this bygone age legacy properly incongruous with the modern mind. And yet, thinking deep about it, why should one laugh at fairy tales when one believes in extra-terrestrials as strongly as *Sganarelle* believed in the surly monk?

As rightly remarked by Jacques Vallee: 'Whatever the nature of the current making people believe that flying saucers come from outer space, it cannot be stronger than Celtic belief in elves and fairies or Medieval beliefs in imps, or the fear in every Christian country, during the first centuries of our era, concerning demons, satyrs and fauns' (Vallee, *Visa pour la Magonia*, Robert Laffont, 1978). And he adds that in admitting hypothesis concerning space aliens, representatives of higher cosmic humanities come to experiment of Earth, 'we can fall victims of our ignorance, an ignorance caused by the fact that everyone of us, together, whether idiot or pedant, through a common reaction that psychologists could explain if they weren't themselves the first victims of it, we claimed that to believe in fairies is ridiculous, and that the other idiots



and pedants do the same concerning the UFO phenomenon.'

All of this is fairly correct, and this rehabilitation, however unexpected it may be in such circumstances, would therefore be welcome; but the thing is, the 'intermediate world' from which evidently come (one will have no doubt after reading Vallee's book) the humanoids in question, is admittedly more complex than our physical world, and that there are good, but mostly bad djinns. From now on, it is permitted to wonder who or what we're dealing with when it comes to UFO manifestations.

To be honest, their often grotesque and now and again hideous character leaves no ambiguity concerning the nature of the entities of the subtle world that 'come out' in this way. Without staying for too long on the especially repugnant 'experiments', and which have a relation with vampirism, that left, for instance in Kansas in the year of 1973, animals emptied of their blood and dreadfully mutilated, and which no vulture or flesh-eating beast would touch, we will simply quote a curious testimony from Vallee's *Le College invisible* (page 168).

A British female reader of Jacques Vallee had during the summer of 1968, while she was going by car to visit friends near Stratford, a vision of a shiny disk in the sky, with surprising manoeuvres. Curiously, this vision brought about within her a kind of inner illumination (if one may thus call the 'dark light' emitted by UFOs) concerning what she calls, with a very 'neo-spiritual' imprecision, 'the Nature of Reality'. It is interesting in

any case to note that in the mind of the witness, it was basically a veritable 'conversion', and that the manifestation of the shiny disk is likened to a religious phenomenon. This woman writes indeed: 'I'm not going to describe those things, since nearly every religion of the planet has attempted to do so in vain [...].'

Now, that very evening, while after dinner she came to a French widow to get some fresh air, she saw, detaching itself from a luminous zone emanating from the living-room, a weird silhouette with dog or goat legs and covered with some silky fur. And this disturbing creature was staring at the witness 'with bright eyes the colours of which was green grape-like, cut at the top and pupil-less. Those eyes were bright and were the most frightening thing of the whole scene.

Having a normal enough reaction, it has to be said, this woman immediately likened the being to a 'demon' but, and this is still significant, she seemed to have then repudiated her judgement, which she found sufficiently naïve when thinking about it, when she realized that the creature was a 'humanoid'... In fact, the witness brings some precision: 'Retrospectively, I think it was trying to communicate with me, but my fear interfered with the process of getting a possible message.'

A Breton peasant or an Irish one from the 19<sup>th</sup> Century would not have hesitated concerning the identity of the 'alien', as the life of Brittany's country folks and Irish ones were closely mingled with the incidents that agitated the world of fairies and of the 'little people'.

Famous American ethnographer Evans-Wentz, who had studied the folklore Celtic countries, reports for instance those words of John Glynn, clerk of the town of Tuam in Ireland (and quoted by Vallee in *Visa pour la Magonie*, p. 89): 'during the years of 1846 and 1847), the potato harvest in Ireland failed and a lot of suffering was the outcome of it. At that time, the country folks of those regions said that the famine resulted from unfortunate events ... in the fairy world ... The old Teddy Stead told me one day of inescapable circumstances at that time. 'It's certain it could not have been otherwise. I've seen the Brave Folks (fairies were called that way by the peasants) and hundreds of people like have seen them, fighting in the sky above Knoch Mach, and further in the vicinity of Galway.' And I've heard many others who told me that they too had seen the fight.'

Therefore, should not those 'backward and superstitious' peasants be rehabilitated as well? For their familiar universe, though it is as 'parallel' or as 'trans-dimensional' as the little green men's, is admittedly more poetical and, mostly, why shouldn't we say it, better attested and vouched for, and this attestation goes back a longer time too. At least in the eyes of those who don't consider our forefathers as perpetual scatterbrains or incorrigible silly persons; and who are not fooled by some US acronyms- preferring calling 'djinnns' or 'imps', without fearing to be ridiculed, the mysterious creatures which appellation MIB (*men in black*) is fashionable.

Vanished from the Celtic moors of from Languedoc scrublands at the time of the 'triumph' of materialism, when the 'solidification' of the environment, correlating with the minds', was so strong that 'they' had no gate through which to manifest themselves, the entities of the intermediate world are now making a flood-like comeback. Only one century was enough for people not to recognize them for what they are, or it was sufficient for being unwilling to recognize them under their new 'extra-terrestrial' disguise. The thing is, nowadays we're not dealing with the good djinns but with the mad guys of their kind, showing themselves again as temporary winners of some fabulous battle, as witnessed in the past by some peasants in the Irish sky.

### THIRD PART – TOWARD THE COUNTER-INITIATION

#### CHAPTER 1 – FROM METAPSYCHOLOGY TO 'PSYCHIC PHENOMENA'

One of the biggest deceptions of the second phase (or of the 'esotericism') of the UFO phenomenon – greatly made easier by the lack of information among today's people – was to believe that the said phenomenon was closely connected with what it is now conventionally called parapsychology, or even better: 'psychic phenomena'. This is of course to gather every folk of goodwill, and to force in some way the adherence to the UFO phenomenon of every psychic phenomenon experimenter, always seeking a key that constantly escapes them – and that one would claim to offer them on a saucer.

Now, none of those psychic phenomena, which one would like to show us as absolute, was unfamiliar to the experimenters at the end of the 19<sup>th</sup> Century and at the beginning of the 20<sup>th</sup> Century. Then, parapsychology was called metapsychology, but only the label has been changed. Inaugurating officially, so to speak, the confusion of the psychic with the spiritual that will be one of the characteristics of the 'neo-spiritual', a renowned scientist like Dr Richet was not afraid of declaring, in his presentation of *Traite de Metapsychique*, which he wrote, at the *Academie des Sciences*, soon after the WW1: 'As Aristotle has introduced metaphysics above physics, so I introduce metapsychology (*metapsychique*) above psychology (*psychique*).'

Moreover, it is appropriate to say that, when out of their specialized field, the scientists of the Belle-Époque show as much gullibility concerning psychic phenomena as their colleagues of today concerning the UFO phenomenon (that has besides taken over every psychic phenomenon, including the most marginal of them). Famous individuals were thus victims of trickeries, and that includes Dr Richet who was made a fool by Marthes Beraud, a renowned medium of those times, during the experiments that took place in the Villa Carmen in Algiers; and possibly William Crookes was also duped.

The parallelism between the scientists' pragmatic and naïve attitude concerning 'metapsychology', and extra-terrestrials, is striking. Thus, the very famous Edison claimed to have discovered a way of communicating

with the dead, anticipated moreover in that by Dutch Zaalberg van Zelst and Matla who had simply devised a *dynamistographe*, an apparatus aimed to 'talk with the beyond with the need of a medium'. Now, in 1889 (so soon!), Tesla, another famous pioneer in the field of electricity and wireless telegraphy (who, this is a funny detail, refused in 1921 to share the physics Nobel prize with Edison) was thinking that, using the Earth's magnetic field, one could send in space a small amount of electricity that needed to be sufficient to contact other planets. He had even run a trial and got signals that 'clearly suggested numbers and order the cause of which was unknown to me.' And in 1921, Marconi, sailing in his yacht, was also to receive those weird signals, and he noticed, like Tesla, that they had impulses that were abnormally regular.

And finally, there was the occurrence of this phenomenon that, with metapsychology, we have seen renewed with the advent of the UFOs: there is an almost absolute impossibility for scientists to objectively study the facts in themselves, without a contamination of their minds, without gradually 'sliding' down to the adhesion to the doctrine the facts are charged to transmit.

Thus, Rene Guenon was writing in 1923 in *L'Erreur Spirite*: 'By right, the study of psychic phenomena is wholly independent, not only of spiritualism (*spiritisme* in French), but also of any 'neo-spiritual' currents; and even if it wants to be purely experimental, it can admittedly be independent of any theory whatsoever; but actually, those who study of psychic phenomena

are, most often than not, more or less conscious and more or less avowed adherents of things 'neo-spiritual'.

And it is true that this scientist mysticism, which has found in the UFO phenomenon its most achieved expression (in any case, the most 'cosmic' of all), was already well recognizable – with its inevitable antireligious component – in many inspired declarations. Thus we have the words of Dr Gibier in *le Spiritisme* (1886): 'We put our faith in Science and firmly believe that it will clear humanity of the parasitism of every kind of Brahmins, and that religion, or rather morality, turned scientific, will be represented, one day, by a specific section in the future science academies.' We have to bring together this tone and Jacque Vallee's, among many other. To an author who was preaching returning to Christ, because of a real phenomenon (UFOs), but which 'misleads us', Vallee retorted: 'Come on! Vandeman forgets that this Bible, which he recommends us as a shelter against Ufologist errors and prophetic delusions, has been dictated to prophets by supra-human beings moving in heavens riding wheels of light! And there is the matter of this Fatima entity, who claims to represent the Mother of a deity adored in the entire world, mocking poor shepherds who fall on their knees before a translucent cloud: 'Russia will be converted', so she says. In Lourdes, she endows herself with the title of Immaculate Conception and tells little Bernadette: 'Go eat that grass that grows over there (see *Le College invisible*, pages 246-247).' For of course, as in the case of the Bible and every Holy Scripture, the manifestations of the Virgin Mary, and especially the ones of Fatima, are

interpreted according the 'light' of the UFO phenomenon.

Let's return to metapsychology and psychic phenomena, as it is appropriate to stress again the considerable advantage to connect them with UFOs, even in the most arbitrary way. The most famous example was maybe the hoax of Israeli Uri Geller, who combined alien revelations with vulgar telekinesis phenomena, like bending small spoons from a distance. Like the 'miracles' that accompany the reign of the Great Parody will have a preternatural, psychic origin, the public must now be accustomed to associate them to UFOs. That is why, as one also links every celestial 'historical' manifestation (whatever their nature or genuineness) to UFOs, likewise, every psychic phenomenon – including those that were investigated while it still was not a matter of extra-terrestrials – is now attached to flying saucers. Since UFOs have the answer to every human wondering, nothing, which in the universe of modern man has a more or less enigmatic side, will be foreign to them.

Now it happens that, on the contrary, psychic phenomena, far from being a modern discovery that UFOS would somehow force us to deepen our knowledge of them, have never been so misunderstood as today. And that explains moreover, following an apparent paradox, the importance one wants to give them, and even the role that some want to see them play in a 'new vision' of the universe. On the other hand, traditional civilizations know the real place of psychic phenomenon, and it is a very inferior one. It is



also true that the disappointing mediocrity of the materialist perspective could only bring about – to satisfy some aspirations that have been let down – an ‘answer’ that is equally poor, although belonging to another realm of ‘unreality’.

But this systematic confusion of the psychic with the spiritual, likening preternatural phenomena to genuine manifestations of the Spirit, was also aiming at accustoming people to see in the psychic or intermediate world the source of every metaphysical truth. And this confusion was all the more necessary to the unfolding of the counter-initiation subversive scheme, since the psychic world is precisely the privileged domain of satanic action – while the spiritual realm is totally close to it. It is here that we see the extreme danger of reducing the traditional threefoldness (Body–Mind/Soul–Spirit), to a Soul–Body dualism supposed to exhaust the whole of human complexity. That this dualism was established by Descartes should have moreover incited the religious minds, which imprudently subscribed to it, to more distrust and discernment. But they were happy that the notion of soul had been kept – a kind of ‘reserve’ with ill-defined boundaries, a sort of junk cupboard in which was put indiscriminately every concept rebellious to the materialistic prevailing norm, even if it meant witnessing this notion gradually emptied of any imprecise meaning. And one has only to have a look at the enthusiasm of many ‘traditionalists’ for some forms, disguised or not, of the neo-spiritual to realize that the trap has really worked.

One of the most significant and distressing instances of this tendency among traditionalists of falling into the grossest traps is furnished us by the editorial of Abbot Richard – all the more inexcusable since he is a militant defender of the Fatima manifestations – published in the Catholic newspaper *l'Homme Nouveau* (16<sup>th</sup> of January, 1977). Referring to the books written by Journalist Jean-Claude Bourret, in which the events of Fatima are of course discussed as it 'appropriate' for an Ufologist author, Abbot Richard, while hesitating concerning the interpretation proposed by the journalist, nonetheless affirms: 'it is quite unexpected, but on the whole satisfying, that the manifestations of the *Cova da Iria*, disdained by many of our Catholic writers, as a phenomenon belonging to the charismatic and the miraculous, can start a brilliant career as flying saucers and extra-terrestrials. Grace takes every path, as said by Peguy.'

How can one not understand that, on the contrary, the Ufologist interpretation – and even if its propagators are on the whole unconscious of the role they play – instead of partaking of some absent-mindedness or some excess of imagination, partakes of a well-established design? And in those conditions, it is too obvious that the said 'BVM' manifestations will never be given back to the Virgin Mary, if one may speak that way. Admittedly, Abbot Richard's conclusion redeems a bit this horrifying concession to the new religion: believing that the 'proposed track of extra-terrestrials, who would succeed in making work physical properties that are not only unknown to us, but which also contradict the knowledge that human science acquires

laboriously, is not a good trail', he comes close to the truth, but without seeing it completely:

'It seems to me it would be wiser and more in accordance with human traditions, and in any case, strictly faithful to the Judaic and Christian revelation, to think that beyond this world of earthlings that we are, being intelligences dwelling in a body and dependent on matter, there is only the world of spirits, free from matter. They are closer to divine spirituality than us, but doubtless are less able than us to wonder on the intimate Mystery of God that/who is love.

'This world of spirits is like parallel to ours. They have their role to play in God's design. They can like us, through their freedom, cooperate with it or try to thwart it. Thus they can either help us or disturb us.'

Indeed, this is what we intend to show in this book. But precisely, Abbot Richard, to whom ordinarily some eschatological viewpoints are familiar, ought to know that 'the world of spirits' to which he referred is assuredly more complex than he seems to imagine, and that some of the 'spirits' that attempt to thwart the divine plan are not, far from it, 'are closer to divine spirituality than us'. Here again, confusing the psychic with the spiritual has done its work, and one can see the pitiable results it has reached.

One thus can see again that the 'return of the Spirit' that many are greeting – even if they recognize some errors or clumsiness in the interpretation – is nothing else but the invasion of the dark powers of the lower psychic regions, leading the world to the borders of

dissolution, towards this outer darkness where will be rejected the negative and 'residual' possibilities, which will not have been alchemically transmuted to be integrated within the adamantine architecture of the Heavenly Jerusalem.

And to return to the UFO phenomenon, one can see that it is an 'achievement' of this neo-spiritual process. For it was necessary, logically, that this gradual likening of the psychic realm to the spiritual domain, like any organised fraud, reached its outcome.

## CHAPTER 2 – THE PLAN

Without even the need to refer to too distant manifestations, which analogy with modern manifestations could rightly be questioned, one has only to do an 'internal appreciation or critique' of the UFO phenomenon to be convinced it follows a precise design, which implementation is carried out in accordance with a much studied 'progressivity'. In fact, it appears quickly that it is not an outer phenomenon, radically heterogeneous to what we're going to call the 'human sphere', and which encounter with the last would almost be fortuitous – its consequences upon the collective psychology being in any case independent of the phenomenon itself, and not premeditated.

Indeed, if we go back to the last years of the 19<sup>th</sup> Century, we find in the US press many testimonies concerning the manifestations of singular flying ships, which description, done by thousands of persons, proves quite evidently that these unbelievable machines, in every aspect worthy of Jules Verne's

*Robur le Conquerant*, could admittedly not fly, if one sticks to the usual physical criteria. Now those manifestations – which could hardly be taken for the ‘symbols of totality’ that Jung was fond of – were as equally vouched for as the most recent appearances of flying saucers and hovering cigars.

And yet, the resemblance between fiction and ‘reality’ is striking. Let’s judge this with a simple example, which could be multiplied indefinitely. In 1885, written by Jules Vernes, the flying ship of *Robur le Conquerant*, the *Albatros* moves as incongruously as the UFO some decades later. But mostly, it anticipates very accurately the behaviour of the weird machines of the 1897 US ‘wave’. Here is how Vernes describes the movements of the *Albatros* above Paris: ‘And even the engineer *Robur* wanted, doubtlessly, to give Parisians the spectacle of a meteor that had not been foreseen by astronomers. The lights of the *Albatros* were lit. Two showers of brightness ‘strolled’ in the squares, in the squares with gardens, in the gardens, in the palaces [...]. Now the *Albatros* had been seen this time – not only well observed, but also heard, for Tom Turner, putting his trumpet in his mouth, sent a fanfare upon the city’ (quoted by Bertrand Meheust, *Science-fiction et Soucoupes volantes*, page 190).

Now is a report concerning the 1897 US flying ships: ‘During the night of the 29<sup>th</sup>, at 11.30, a huge illumined object came from the north, slows down following a descending trajectory, ending up moving above the bridge. People went out into the streets, to hear the sound of ‘bacchanal’ coming from the craft. Folks

heard, during the whole appearance of the ship, noisy conversations and music that has never been heard here' (Flying Saucer Review, volume 15, Number 1, page 26, quoted by Meheust, *op. cit.*).

Bertrand Meheust does a very good analysis of this strange parallelism when he writes: 'if the 1897 manifestations appear to deserve to be labelled 'mimicry', it because their logic is dream-like and that they reproduce, concretely, this logic; it's that 'something' shapes itself in accordance with the dream of the age, the spirit of the age that Jules Vernes had succeeded in translating, but of which he was only the temporary 'guardian' or 'depository'. We will add that this 'dream' was directed. And it is proven by the astonishing 'premonitions' of science-fiction authors whose works are scrutinized by Meheust – including the most obscure and forgotten ones – and that, long before the concretisation of their 'dreaming' in and by the UFO phenomenon, had foreseen the last, even in its most incongruous details.

But if, in spite of all, one still refuses the idea of a preconceived plan, one is inevitably facing two hypotheses equally inadmissible. According to the first one, science-fiction authors (including the most obscure of them) have influenced the witnesses of UFO phenomena (including the persons who didn't read them) – who, in their turn, have 'dreamt' the phenomenon. In fact, the overabundantly demonstrated reality cannot be doubted anymore by anyone who has honestly examined the dossier.

To the too easy objection according to which, 'only the 'amateurs' of UFOs let people know that they have seen them', J. Allen Hine (*Les Objects Volant's Non Identifies, myth our reality?*, Editions Robert Affront, 1978, page 25), who has 'officially' studied the problem, and in a very professional way, answers: 'Oddly enough, it is almost always the reverse. The most convincing accounts stem from individuals who, until then, had hardly had any interest in the phenomenon, and they were affected by the experience. On the other hand, only a very few observations come from 'amateurs' and 'ardent supporters' of UFOs and they are remarkable because of their incoherence.' Which would tend to prove, moreover, that the mysterious power 'running the show' behind the UFO phenomenon knows perfectly well its faithful ones, and that it spares itself the task, in short, of preaching to converts.

As to B. Meheust (*Science-fiction et Soucoupes volantes*, page 205), he rightly condemns the pedantry of some intellectuals (whose blindness, in any circumstances, is validated) still attached to concepts supposed to explain the phenomenon, but, in reality, as mysterious as it, such as *la psychose de palier* of Professor Heuyer... and he précises: 'As well as through the need to be intellectually comforted, it is time to affirm this: this reductionist will is explained by the contempt towards the popular. One knows the inadmissible contempt of intellectuals shown towards the conditioning of the masses (from which they think they're exempt). Now, by its proximity with the imagery of science-fiction, the flying saucer problem

shows every aspect of a folk myth: nothing more was needed for the intelligentsia to detect here fantasies of caretakers, and to cease to be bothered with the UFO question and to have a closer look at it.'

We will add that this stupid arrogance and this contempt towards the popular contribute, as equally as the official 'persecutions' of the recent past, played to create an Ufologist martyrdom, while preparing, of course, revenges all the more striking, 'flashy' and beneficial to the UFO religion, since the adversary is unfair, ridiculous and unpleasant.

In fact, astrophysicist Claude Poher, who has done a very detailed statistical study, reaches this irrefutable conclusion:

'1) We are dealing with a phenomenon that has really been observed by witnesses.

'2) This phenomena possesses characteristics that proper to it, with a high degree of internal cohesion and that cannot be explained by any known phenomenon that one can observe in the sky.'

And Meheust, who cites the conclusion, adds with a good logic: 'The thesis of the object-less perception is therefore now untenable.'

In those conditions, one is compelled, if one doesn't believe in the premeditation of the UFO phenomenon, to fall back on the second of the hypotheses mentioned before: the anthropomorphist thesis of interplanetary contacts, which we labelled 'extra-terrestrial hypothesis in the first degree'. But we've written a chapter



proving it is untenable. And even if one, against reason, wanted to hold on tight to it, one would leave the foreseeing of science-fiction entirely unexplained. And moreover one would have to –as done with an unbelievable naivety by authors like Frank Edwards – acknowledge logically some ‘progress’ in the alien technology, and the space beings should have travelled in the air in the 19<sup>th</sup> Century, in this hypothesis, with the incredible machine of *Robur le Conquerant*, and even they should have used, in the high Middle-Ages, in order to travel between planets, sailing ships as described in the Chronicles of *Gregoire de Tours*. Concerning this, we quote here a remark emitted by Frank Edwards (*Les Soucoupes volantes, affaire serieuse*, page 67) regarding some improvement in UFO technology:

‘The first ‘flying saucers’, as they were called in those days, were machines apparently disk-shaped, devoid of sidelights, but in 1950, there were already a lots of accounts reporting machines with, on top of their dome, of green and blue lights, and now and again, the crafts had blinding lights both on top and at the bottom of the craft. Why did this change occur? One can only speculate, but it seems the only logical explanation – at least according our logic, was the wish to avoid a collision.’

After having greeted as appropriate this touching care from the aliens, let’s get serious again and let’s admit that there is only one hypothesis one can reasonably support, from the two theses that we have looked at. The problem remains definitely confined within this

double conclusion that, through its appearance of irreducible dilemma, has discouraged many researchers: the UFOs exist but are not what they want off as. We're not saying, let's be clear about it, 'what we take them for being'. For considering what we've said before - and the rest of the book will demonstrate it some remain to be convinced - we think to have sufficiently shown that 'they' are the masters of the game.

Jung, even though he refused to admit it, for the reasons expounded above, still did glimpse the true nature of the phenomenon - in, fact, the only possible solution: 'The opinion according to which we could be dealing with something that is psychic that would be also equipped with some physical qualities still seems more unlikely; for what would be the provenance of such a thing?' It is indeed this origin exterior to the human psyche that Jung couldn't accept, for it sabotaged radically the basis of his theory.

But whether we like it or not, and thanks to the bits of information that we have now - and that Jung, let's be fair to him, did not possess - we are definitely compelled to conclude that we're dealing with a tremendous plan, directing both the 'dreams' of writers and the 'psycho-physical' reality of the phenomenon. It is this plan that Meheust is mentioning (or rather that he should mention, for his conclusions are unfortunately too uncertain), when he writes, concerning a decisive stage of the history of UFOs:

'At the end of WW2, the situation is ripe: the astonishing technological take off due to the conflict,

universal anxiety, US all-might, the explosion of the new media, in short, a turning point in mankind's history. The idea of an alien invasion is not anymore the prerogative of the 'lunatic fringe', but 'appeals' to the general public. Science-fiction has not only spread the formal stereotypes but also the indispensable intellectual frames of reference: it constitutes, a bit like space and time in the Kantian problem, the a priori conditions of the flying saucer phenomenon. In 1947, everything is in place and the phenomenon can come out of its hiding place to start its official phase.'

Moreover, the belief in a plan is more and more admitted, among the UFO esotericism doctrinarians. Thus, Aime Michel, in his *Mysterieux Objets Celestes*, wonders in those terms after having confessed that the details of the appearances, even if duly observed, were not 'reliable' in themselves: We must re-examine everything 'in the 2<sup>nd</sup> degree' (*au second degree*) as a possible product or side-effect of the UFOs upon the psyche of the witness, that is to say, as a hallucinatory effect of the object to which the observer has been exposed. [...] Maybe close proximity to a UFO puts the human's thinking faculty out of order like a warm engine emits infra-reds. But perhaps the hallucination is the consequence of a design, a plan: the beam of the film projector indeed projects infra-reds unto the screen, but what is meaningful is the picture. One has started to wonder the existence of fantastical camouflage implying the elaboration of veritable scenarios (Vallee), including even the induction of errors and inventions (Girard). Some go to the extent

of asking themselves from where come the ideas of some science-fiction authors (Meheust).'

Jacques Vallee, in his *College invisible*, comes much closer to the central issue:

'If someone wanted to have a profound effect upon human society, which would not be detectable by the educated minority, by the Church or by the military, and which would disturb neither the political level nor the administration running of things, while instilling the germs of a philosophical revolution at a fundamental level, it would not act in a different way!'

'At the same time, of course, such a process would have to give, every time, an explanation as to what it is in order to escape such possible detection. In other words, it would have to project an image just beyond the belief structure of the targeted society.'

We're now dealing indeed with the heart of the problem, especially since, according to Jacques Vallee, one of the phases of the plan the spreading of the belief in aliens from space. And he rightly reaches the conclusion that this belief in extra-terrestrial visitors 'is also a trap by which the phenomenon will supply people with an explanation for its existence, while hiding the infinitely more complex, and perhaps unimaginable nature for today's man, nature of the technology that it has set into motion.'

We see that the idea of plan, including of a large-scale hoax, tends to be compellingly accepted by even the cleverest Ufologists. In fact, the inexpressible naivety of Frank Edwards is the only thing of its kind to draw

from some 'productions' or staging: 'UFOs are capable of, in relation to our vehicles, absolutely astonishing manoeuvres, in terms of speed, manoeuvrability, and functioning safety. But they are not perfect – the engines of those alien crafts now and again break down – and that happened more than once'. After having underlined that the 19<sup>th</sup> Century 'flying ships' passengers asked often enough help – which was doubtlessly a way to get into contact with some 'privileged' witnesses – we will only make the remark that it is unfortunate, to say the least, when one is supposed to travel light-years in outer space, to break down like some common motorist in some remote country road.

But now, after this comical interlude, we must go back to the hunches of 'serious' Ufologists to say that, unfortunately, while they are very accurate in their principle, they hardly help in determining the nature, or if one prefer, the 'quality' of the '*agent X*', of the mysterious might that is working behind this hoax. For, through a curious paradox, recognizing that there is a plan doesn't contribute to gaining awareness, or to a denunciation of the dangers that are inherent to this secret force. (On the contrary, the said power would get some more prestige, which shows very well that some inevitable concessions to the larger public's curiosity don't put in any danger whatsoever some designs.) To be convinced, one has only to check the judgements proffered upon this hoax-perpetuating power by the very ones who have 'denounced' the deeds of the phenomenon.

Indeed, we will not be reassured by the systematic bringing together that Vallee does between the 'extra-terrestrial and the inspiration that was in charge of the writing of holy texts. And we won't be either feeling good by the considerations of Aime Michel concerning the 'benevolent' nature that the aliens can only manifest: '[...] it seems to me that there is in the architecture of the universe an *actual* finality, explainable by chance if one wants it that way, that forbids interstellar and galactic travels below a certain level of psychic evolution [...].' And further he adds: 'The sole fact of our existence shows that no creature from alien provenance has wanted our death, and that something in the hugeness of distances between starts *selects non-violence.*' (*Mysterieux Objets Celestes*)

Thus, the conclusion that is drawn out of all this is that if we are misled, it is for our own good. And this supposed concern joins, making due allowances, the wisdom and the benevolence noted by Frank Edwards and many 'exoteric' proponents, who like to stress for example, that the official UFO appearances has started after the explosion of the first atomic bomb. Hence, this is the reason for the thinking that our outer space watchers wanted to protect us from ourselves.

But the citation of Aime Michel shows another interest: it shows how easy, at the border, all in all, between exotericism and esotericism, it is to combine the most 'sophisticated' hypotheses with the common belief in extra-terrestrials. That would be enough to show that there is no opposition, but rather that there is complementarity and that, coming from outer space,

the humanoids represent in any case a power before which it is unthinkable man would refuse to kneel to. Moreover, the recent enthusiasm for those famous 'black holes' in the universe, opening a road to a 'beyond' that 'transcends' the known cosmos (another dimension), permits the conciliation between the two themes according to countless combinations. There are here things, if one may express oneself in this way, to satisfy every taste. The main thing is to introduce, like a kind of categorical imperative, the notion of an invisible force, of which it is more and more admitted that it can deceive observers but for an aim that is 'redeeming'. According to this postulate very typical of our modern world, the desire is that a high degree of 'technological' evolution or 'psychic' development (following whether the Ufologist will be a materialist or a proponent of the neo-spiritual) goes along with a system of 'ethics' of the same level.

In fact, since the start of the phenomenon – we mean to say: since the beginning of it in its modern phase, for the contemporaries of Gregoire de Tours wanted to burn the 'demons of the air' – its protecting and saving aspect has practically never been refuted. The rare exceptions where occurred some hostility belonged indeed to legitimate defence. However, one can admit also that a certain aspect of 'power' can be likely to nuance or shade a bit the nature of the psychological conditioning that is at work. Fear has always been part of the arsenal of the dark powers, and even if the illusion of a benevolent force must prevail, it is doubtless not bad to let one know that this 'mercy' is also accompanied by a 'rigor' (moreover as necessary

and providential as possible), and that it may be used here and there. But this particular character of the phenomenon, which basically want to parody the divine Justice, is likely to manifest itself openly only during the final 'revelation' and 'uncovering', when it will have to impose itself upon everyone. In the meantime, it is good to take note of this impression, which is admittedly not unique, of a famous witness, Maurice Masse (farmer of the French *Alpes-Maritimes* who, in 1965, saw the appearance of humanoids in his lavender field): 'I felt in them a might so strong that if they wanted to do so, they could destroy the Earth in a flash.'

### CHAPTER 3 – UFOs AND THE NEO-SPIRITUAL

We think that it is distressing and disappointing that the superstition of the fact that afflicts Western people prevents them from seeing further than the prodigious characteristic, with which the phenomenon is adorned, and that they don't reflect on two of its aspects, which ought to make them worry. First of all, this systematic misleading with which the invisible power guarantees its domination over the collective psyche does not indeed presage good. (By the way, who do we have named 'the Father of lies'?) Moreover, if the 'technological level' of (the) '*agent X*' is doubtlessly than more higher than the possibilities of modern materialistic science, it's a different story when it comes to the 'spirituality' conveyed by the UFO phenomenon. We think we've demonstrated enough that it is so, when we dealt with the silly exegesis of holy texts. As rightly said by Meheust, concerning



those exegeses (and after having underlined that they indicated 'the usual Western incapacity of dealing with symbolic thought'):

'The whole debate is centred on the problem to know if the interpretation of texts with a symbolic content using technological criteria is a progress or a regression.' As to us, we say that it is a perversion.

Finally, there is a fundamental point – which we have underlined, but to which we need to return, in order to see all the consequences, and to yet define better the goal to which the UFO phenomenon aims. Besides the elements that are proper to it, the UFO doctrine presents itself as the natural prolongation, the evident outcome this current that we have labelled the 'neo-spiritual'. This manifest continuity is one more refutation of the thesis of the sudden 'arising', of the 'spontaneity' of the phenomenon, and invites us to grant the plan mentioned above a duration longer than the one envisaged by Ufologists. Before illustrating with some convincing examples some similarities and parallels – until the level of details – between the UFO phenomenon and the neo-spiritual, it is appropriate, we think, to say a few words, with the help of the important expositions of Rene Guenon (namely, those found in *le Regne de la Quantite et les Signes des Temps*) the role played by the neo-spiritual in the history of the West. There again, that will allows us to discern better the aim assigned to its 'quintessence', that is to say, to the UFO phenomenon.

In the unceasingly accelerated 'fall' process that, for the last 6 centuries, pushes the West, and the rest of

the world “following in its footsteps”, towards the end of our cycle of humanity, it is appropriate to distinguish two main stages, which – like the 2 phases of the UFO phenomenon – complement each other, far from opposing each other as it seems to be the case at first sight.

The first phase was the materialistic one, which task was to shut man in a ‘watertight sphere’, a kind of shell, reducing thus his intellectual perspective to the sole physical universe. Man was ‘mechanizing’ his environment while ‘self-mechanizing’, ‘falling bit by bit – as told us by Rene Guenon- into the state of false numerical ‘units’ and the shapelessness of the ‘masses’, that is to say, at the end of the day, into a state of pure multiplicity [...].’ This current reached its apex in the ‘solidification’ that characterized the 19<sup>th</sup> Century – this ‘stupid 19<sup>th</sup> Century’ as was saying Leon Daudet. But the mistake of many ‘traditionalists’, shut to the genuine traditional spirit and mind, was to be content with only the mere observation of the misdeeds of rationalism and materialism, and to see in it the sole cause of the ‘decline of the West’. In doing so, they were wholly ready to fall into the trap that was prepared for them, by creating a superficial antagonism between materialism and the neo-spiritual. Again, the man who shed light on this subject was Rene Guenon, and we will stress the prophetic nature of his exposition, since *le Règne de la Quantité et les Signes des Temps* was finished before the end of the 2<sup>nd</sup> World War and published at the Liberation [the defeat of Nazism, note of the translator].

‘However, at the same time that this work of ‘materialization’ and ‘quantification’ continued, which ultimate aim is still not achieved by the way and that can never be completed, since the total reduction to pure quantity is impossible within manifestation, another work, opposite in appearance only, had already started [...]. This second phase of the anti-traditional action was to lead, not to ‘solidification’ anymore, but to dissolution instead [...].’ But this second tendency, far from thwarting materialism, was to help it on the contrary, when, the ‘solidification’ having reached its summit, materialism would have in some way surpassed its first goal in wanting to bring the discontinuous/discontinuity to the continuous/continuum, and itself becoming in fact a tendency towards dissolution. Indeed, even if one reduces, like did Descartes, ‘corporeity’ to ‘extension’, and that on the other hand one considers space itself only as a mode of quantity, the matter remains that one is still in the domain of continuous quantity. Now, if one passes to the realm of discontinuous quantity, that is to say ‘number’ (which alone can represent pure quantity), it is evident that due to this discontinuity, we’re not dealing with anything ‘solid’ anymore, anything that is embodied. And Guenon adds:

‘Thus there is, in the gradual reduction of everything to the quantitative, a point from which this reduction doesn’t lead to ‘solidification’ anymore, and this point is basically the one in which one succeeds in wanting to bring the continuous quantity itself to the discontinuous quantity; bodies cannot exist as such then, and they turn into some sort of ‘atomic’ dust lacking in

consistency [...].’ (*Le Regne de la Quantite et les Signes des Temps*, Chapter 24.)

It is thus at this moment that we see the open intervention of the ‘neo-spiritual’, aided in its taking possession of the collective mentality, by the fact that, precisely, quantitative science becomes less strictly materialist, the notion of ‘matter’ appearing more and more evanescent. Admittedly, materialism can survive, especially in its practical side, but it has ceased, in the anti-traditional process, to play the main role that is now assumed by the neo-spiritual.

Envisaged now in relation to humans, these two phases – the materialistic one and the neo-spiritual one – can be thus described: We’ve said that materialism had locked man in a shell, giving him the relative impression of safety, reinforced by the more or less silly official declamations about the indefinite progress of science. The human being was basically cut off from Heaven, if we express ourselves in this way, but, on the other hand, he was also relatively protected from the influences from down below, due to his psycho-physiological ‘thickness’. With the neo-spiritual, communication with the higher realms is still of course shut to him, but his ‘shell’, while it stays shut above, is kind of pierced at the bottom, allowing the dissolving forces of the lower psychic domain –symbolised by the hordes of Gog and Magog – to penetrate the human sphere. One therefore understands the danger of confusing the psychic with the spiritual, confusion that neglects the yet essential distinction between the infra-human and the supra-human, and which lead people to

naively believe that anything escaping the narrow straits of materialism partakes of the 'return of the Spirit', which some of our contemporaries think they're witnessing in the most suspect and suspicious phenomena and, in the first place, in the UFO phenomenon, a wicked delusion...

Apart from UFOs, one of the most significant instances of this dangerous confusion is supplied us by 'spiritual' psychoanalysis, that never considers a supra-conscious alongside its subconscious, and which can only push the human being into the dregs of the psyche. One understands now why a psychoanalyst such as Jung was wholly destined, so to speak, to fall into the snare of the UFO phenomenon.

Having thus examined the theoretical role of the neo-spiritual', we have to still point out, with the help of some examples, how much the UFO phenomenon is, including in the detail, its achievement. Without mentioning the cosmological developments brought about by the 'new vision' of the world aroused by UFOs, and the anti-metaphysical absurdities descended from spiritualism and from Blavatsky's Theosophy (or renewed by Camille Flammarion), one has to note that the known scientists who have shown an interest for extra-terrestrials have resurrected, probably without knowing it, the weirdest theosophist notions.

Doubtlessly, for instance, that if Helena Petrovna Blavatsky had known about the existence of flying saucers, she would have replaced her famous '*akashic* records' ('that is to say the very images of the past events, accurately recorded and in an indelible way in

the 'invisible atmosphere' of the Earth', see Rene Guenon, *le theosophisme, histoire d'une pseudo-religion, editions traditionnelles*, page 112) by the 'galactic library' of Fred Hoyle. The latter indeed writes: 'I have the idea that there is a wealth of information stored up what I would call a 'galactic library'. And that we will end up by bringing our contribution to what I like to imagine under the form of a *galactic culture*.' As to Mc Gowan, he is convinced that 'external intelligences may have placed, five or ten light-years away from here, huge reserves of information that thus would be at our service.' (Quoted by Jacques Pottier, *les Soucoupes Volantes, editions De Vecchi*, page 129.)

Every cliché of the neo-spiritual, adapted to a 'scientific' sauce, find here a source of rejuvenation. Even Esperanto - favoured by theosophists especially with the London's *Ligue Theosophique Esperanto* - finds its cosmic equivalent in the Astroglossa, launched in 1950 by Lancelot Hogben, following the request of the British Interplanetary Society. Another cosmic Esperanto is the Lingua Franca (Lincos) from Doctor Hans Freudenthal, a Dutch logician.

But there is also a bringing together, of a more general extent, which one can make between the UFO phenomenon and another form of the neo-spiritual, which is spiritualism. We've already mentioned, at the start of this book, a certain kinship, putting aside their 'democratic' side that destine them to be popularized on a wide scale. Plus, a large part of their success rests basically on the same misunderstanding: in this case

the application of a new doctrine to phenomena known for a long time and having nothing to do with the said doctrine. On the other hand, it is important to notice that it is in spiritualism that one finds (excepting of course science-fiction) the spreading of the idea that life on other planets is pretty much like life on Earth, with the same life-forms, and this is due to the 'fact' that those planets constitute stages or phases in the process of progressive reincarnation that, according to spiritualists, is the fate of everyone. The fact that the descriptions of cosmic life are especially silly will not surprise us, as it is true that some later speculations concerning interplanetary trips have made us to be not too demanding.

Here is an example, telling us how Allan Kardec (his real name was Hippolyte Rivail), the founder of the French branch of spiritualism) describes the planets of the solar system: 'According to spirits, the Earth is the least physically and morally advanced planet of all the celestial bodies that constitute our planetary body. Although, Mars could be lower than the Earth, but Jupiter is far higher than our planet. The Sun wouldn't be a world inhabited by spirits, but a place of meeting for superior spirits, which from there shine forth towards the other worlds, which they rule by means of less elevated spirits that they direct through the universal fluid. In terms of physical constitution, the Sun would be a hearth of electricity. Every sun seems to be in an identical position. The volume and the distance of the sun have no necessary relation with the worlds' degree of evolution, since it appears that Venus would be more advanced than the Earth and Saturn

less evolved than Jupiter. Several spirits that have animated known persons upon the Earth have said to be reincarnated in Jupiter, one the worlds the closest to perfection, and one might have been astonish to see, in this planet that is so advanced, men that opinion didn't place on the same line. There is nothing to be surprised about, if one considers that some spirits living on this planet may have been sent to Earth and accomplish a mission that, in our opinion, didn't put them in the 'first row'; secondly, that between their earthly existence and the life in Jupiter, there could have been some as intermediaries in which they could have improved; thirdly, finally, that in this world as in ours, there are different degrees of development, and that between those degrees could be found the distance that separates the savage from civilized man. Thus, from the fact of inhabiting Jupiter, it doesn't follow that one is at the level of the most advanced beings, no more than one has to be at the level of the *institute* because one lies in Paris' (*Le Livre des Esprits*, quoted by Rene Guenon, *L'Erreur Spirite*, 2<sup>nd</sup> part, chapter 4.)

As to the problem of interplanetary communications, it is, still according to Allan Kardec, resolved for the 'higher spirits' that, 'while dwelling in certain worlds, are not confined to it like humans on the Earth, and are better able than other beings to be everywhere'. Doesn't this remind us of the speculations of Aime Michel, according to whom travel between the stars was forbidden beneath a certain level of psychic evolution?



Finally, it might be allowed to establish a bringing together between the origin of spiritualism and the UFO phenomenon. In *Science-fiction et Soucoupes volantes* (p. 211), Bertrand Meheust, reviewing some hypotheses, susceptible of giving in his opinion at least a partial account of the UFO phenomenon, envisages the one of 'the large-scale hoax fooling humans', which he elaborates as follows:

'Having understood the importance of the motives and purpose of science-fiction, a secret society, aiming to condition the masses, 'manufactures' for the last 30 years the cases of flying saucers.' Supposing that this secret organisation is the CIA, for instance, that is to say, one that has and can use important financial resources, Meheust, in order to refute this hypothesis that seems to him rightly inadmissible, notices that 'it would require from it a tremendous constancy to have organized, for the last 30 years, and upon the surface of the whole earth, some 80000 recorded cases. And as, moreover, some cases are hardly or not technologically feasible, the witnesses would have to have been paid. Finally, this organization would have started its work since 1897, at least, and for purposes that remain mysterious.' And Meheust rejects this hypothesis when it comes to the whole of the phenomenon, while admitting it in some cases.

However, we have to say that the idea of Meheust concerning 'secret societies' prevents him to see beyond an organization that is a more or less political kind, and which means are exclusively quantitative and

‘technological’. We think that there are secret societies – and we’re talking about genuine initiation organizations – that act according to modes that are ‘subtler’, incorporeal and whose manifestations are definitely not technological.

In order to make our thinking clearer, we will remind the reader of what Guenon was saying, in *L’Erreur Spirite*, of a possible influence that gave ‘birth’ to spiritualism that came from an US secret society, the Hermetic Brotherhood of Luxor (H.B. of L.). Evoking the possibility that the Hydesville phenomena – which, from 1847 on, ‘launched’ the wave of spiritualism in America – may have been ‘used’, Guenon wrote: ‘[...] we don’t see why a pre-existing force could not be directed and utilized by some men who knew its laws [...]’. Being careful to stress that the initiates whom we’re going to deal with could only be from a relatively inferior rank, still he propounded that ‘it may be the case that some initiates, whomever they are, could have brought about the Hydesville phenomena, by using the favourable conditions that they encountered, or by at least implanting a certain determined direction to those phenomena while they had already started to manifest themselves. [...] We will add that there is also another and simpler hypothesis, which doesn’t mean that it is truer, and here it is: the agents of the organization in question, whether they were from the H.B. of L. or from another society, were content to take advantage of what was occurring to create the ‘spiritualist’ movement by acting via a kind of suggestion upon the inhabitants of Hydesville and the visitors who came to that location.’

We have to make clear indeed that, like some UFO manifestations, 'haunting' phenomena, very much like the ones that occur in the State of New York in 1847, have been attested in the course of centuries, and even Pliny the Young mentions them... In the same way as the UFO phenomenon (in its essence, if not in the particular forms it took successively), spiritualism, let's say it again, was based on pre-existing facts, and it was the doctrine drawn from it that was radically new.

Moreover, it doesn't mean that we have to think that the H.B. of L. (if it has played a role giving birth to spiritualism) has been subversive. For although its knowledge was of a level that was elementary enough, and solely cosmological, it was still serious and cannot be compared with the fantasies that were to come of the 'neo-spiritual'. For, as stated by Guenon, the aim of the originators of modern spiritualism seems to have been the fight against the invasion of materialism. But, as he also writes: 'Bringing about spiritualism to fight against materialism was basically fighting an error using another error [...]'. It's possible, to be honest, that the movement went astray, by becoming popular, thus escaping any control of its progenitors. And Guenon took this opportunity to stress the dangers of popularisation. Finally, even though the dangers of spiritualism are no less great, as we've seen, than the threat of materialism, some might have thought that those two opposite errors, finding a balance in some way, were better than the free spread of a sole error. But it was here manifesting an incontestable limitation, for high rank initiates, genuine adepts, would not have of course made the mistake of thus working

unknowingly to the benefit of the subversion which two great stages we have recounted above.

If we have taken a little more time dealing with this possible influence of a secret society that might have given birth to spiritualism, it's basically to answer the objection of Meheust, and to give an idea of the 'means of action'. But it is clear that the comparison with the UFO phenomenon cannot be pushed to its fullest extent, for the organization that brought about the latter (and we're not going to investigate its definite means of action) was of a vastly different scope, and moreover fully aware of its subversive role. Unable to be assimilated, closely or remotely, to an initiation organization – even it is 'incomplete' – it could only be identified with this mysterious and protean counter-initiation which existence was disclosed by Guenon, and which (to use a theological language in order to make ourselves well understood) pretend to oppose the divine plan, and which work to prepare the ground for the reign of the Antichrist, which is also the reign of the Great Parody. Besides, the obvious 'collaboration', if we can say that, of those demoniacal entities of the intermediate world, which preponderant role in the manifestations of the so-called 'outer space humanoids' is not an unknown to us, leaves no doubt as to the 'quality' of and the scale of the UFO phenomenon – that surpasses by far everything that we had been made accustomed by the neo-spiritual (whether in its occultist, spiritualist or theosophist variant).

Having said that, we have stressed, at the start of this book, the odd 'clumsiness' of officialdom. As we've

explained it elsewhere (see *Rene Guenon, Temoin de la Tradition*, p. 254), information agencies, by definition international and protean, can be used in a privileged fashion, as such or through some of their members, by the counter-initiation. Contemporary instances of those curious interferences between espionage and the most suspect occultism are not lacking. And, of course, the nations that those spy agencies are supposed to serve can in fact be used, according to circumstances, for some ends that have hardly anything to do with their interests. Thus, even though it is absurd to think that the CIA or any organization of this kind, considered as such, is able to 'manufacture' the UFO phenomenon, it is still very likely – and facts tend to prove it – that such official services, through their calculated unskillfulness, have played non negligible role in the spreading of UFO phenomenon.

#### CHAPTER 4 – OUTER SPACE ALIENS AND ANTI-SEMITISM

Without entering in too a long a digression – and one will see that don't get away from our topic- we can give a famous example of those political and occultist conjunctions mentioned in the previous chapter, and that go beyond the interests of the nations that are as temporary support for them. The history of the so-called 'lost tribes of Israel', which success was extraordinary enough between the 2 world wars, seemed to have been brought about by Anglo-Saxon imperialism to justify, in the eyes of 'pseudo mystics' and neo-spiritual people, its claims to the spiritual and temporal ruling of the world.

Even if it's unquestionable that this fantastic story had not to bruise the interest of the said imperialism (which subversive role vis-à-vis the traditions of the Asian East is too well-known to describe it here), it very well appear that one was aiming at longer-term goals. The present situation of England, for instance, shows sufficiently that this country was only a transient tool, and the comeback of the history of the lost tribes, in relation to the UFO phenomenon, must make us wonder if it wasn't there, especially, that one wanted to arrive at.

George Barbarin, who popularized the theme for the French public, wrote in *Le Secret de la Grande Pyramide* (*Editions Adyar*, Paris 1936; *Editions J'ai Lu*, 1973): 'Anglo-Saxons exegetes claim that their race is the continuation of the Israelite race and they are destined to great aims.' And he adds further: 'According to what they say. Americans state that the US official seal comprises a truncated pyramid with 13 *assises* corresponding to the 13 (?) tribes of Israel.' Without putting more weight to the most suspect mystical-historical fantasies that it is said are proofs of this filiation, we have to say this so-called Jewish role has been given new life by UFOs as we were just saying. And it has been called upon in so grotesque and caricature-like a way that one is compelled to say that the proponents of this nonsense are Anti-Semitic, at least on an unconscious level (while some state they are not so), and that can only be fitting the parody-like direction that is definitely the signature of the UFO phenomenon.

The most significant book about it is doubtless Marc Dem's *Les Juifs de l'Espace* (Editions Albin Michel, 1974), which starts by examining the commonplaces of modern biblical exegesis, in distinguishing between an 'ALHYM' source and a 'YHVH' source concerning the tale of Creation. And that brings Marc Dem to refuse the divinity of 'YHVH', which according to him 'oddly resembles the dweller of another planet that has reached an enough advanced stage of civilization to send scouts across outer space'. And that reminds us of many things... One will understand easily that this extra-terrestrial demiurge has proceeded to carry out a 'biological manipulation' from which came Adam and Eve, who were radically different from the men created by God. Here is the origin of the Chosen People! And the author is not afraid to underline that: 'Jews come from space and they will go back there.'

We let aside the usual fantasies of biblical exegesis – being content to take down the interpretation of the famous verses of Isaiah (40, 3): 'In the wilderness prepare the way for the Lord, make straight in the desert a highway for our god. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level and the rough places a plain. And the glory of the LORD shall be revealed, and all flesh shall see it together.' Here is the conclusion of Marc Dem (who, according to what we are told, has undertaken scholastic philosophy studies...): 'The 'mystical sense' and the 'symbolic meaning' of Christian theologians have made us see in this exhortation the announcement of the coming of Christ. How laughable through their proportion are such

excavation works for a Messiah that was born in a stable between an ass and an ox! Isaiah's statements deal more reasonably [the author is cheeky in his choice of words] with the preparation of a landing runway, of a large-size space-port.'

We won't express any comment, which would run the risk of weakening this astounding exegesis. We won't spend time with the description of the Ark of the Alliance – the 'Tent of the Rendezvous' – stated to be a 'country telephone', allowing to be in contact with the space vessel of YHVH... As to the role of Christ, it is thus defined: 'To those who thought to escape from their condition in carrying their emigrant luggage inside the spaceship, he offers the escape on the wings of grace. YHVH had formulated concrete promises. Jesus translated them in a mystical language. He was a *mystificateur* ('hoaxer').

Running away as fast as possible from these aberrations, we reach the conclusion that YHVH, after having watched jealously the evolution of the Jewish people, will come back at the end of times, within his spacecraft, and the gathered Jews will go into the cosmic vessel to travel to the distant planet that was always their promised land. In this perspective, Revelations is supposed to describe the cataclysms that will accompany the return of the extra-terrestrial Messiah, killing every human but the Jews. And not less logically, the creation of the State of Israel (in which Anglo-Saxons capitalists played a decisive role) would be an eschatological sign of primary importance, as this State offers the Jews the possibility to gather together,



in anticipation of the rendezvous fixed for them by YHVH.

Admittedly, the author, at the start of this book, stresses that he is 'led with a deliberate sympathy towards the Jewish people [...]', and we harbour no doubt concerning his sincerity – but we know that many people are thus 'deluded'. But we also wonder what Jews faithful to their tradition can make of this likening of the holy YHVH, of the unutterable Name to an extra-terrestrial demiurge who wants to be seen as the Biblical God. To tell the truth, there is in this sad affair only one attribution that is not 'reversed': the one that gives the State of Israel an 'eschatological' role, in this expectation of an extra-terrestrial Messiah aping the genuine Messiah expected by so many Jews who are authentically religious. And it is true that the latter has only contempt towards this parody of the messianic kingdom, as exemplified brilliantly by this exhortation of Emmanuel Levyne (*Judaïsme contre Sionisme*, editions Cujas, page 20): 'In this 5 of *Iyar*, anniversary of the State of Israel, born from sin and from the iniquity of the Western world and of its infernal civilisation that led to Nazism and the death camps, Jews and Christians, faithful to the spiritual values of the Bible – so essentially respectful of the human person and opposed to the reason of State – with the pious and poor Jews of Jerusalem's ghettos, the '*Netourei Karta*', let us fast and let us weep...' And a few pages further, Emmanuel Levyne adds: 'The State of Israel, in declaring to be sovereign, has usurped the Eternal.' 'For thus speaks the Eternal: it is freely that you have been handed over, and it is not with silver

that you will be delivered' (Isaiah, LII, 3). And still more: 'and I will deliver them by the Lord their God; I will not deliver them by bow, nor by sword, nor by war, nor by horses, nor by horsemen' (Hosea, I, 7). And to the Zionists who see a Messianic sign in the State of Israel, Emmanuel Levyne answers: 'Truly, the reestablishment of the State of Israel was one of the necessary steps of an escalation, but one that is apocalyptic [...].'

And since a parody obviously doesn't have to be rehabilitated, the State of Israel can be left without regret to the properly satanic 'eschatological' perspectives suggested by Marc Dem. Let us add that the Satanism of Marc Dem, like his Anti-Semitism, is unconscious. And yet, as written by Guenon in *L'Erreur Spirite*: 'It's in this way that one can, for instance, consider as satanic, to a certain extent, any theory that disfigures notably the idea of Divinity [...]. And in terms of deformation, it's hard to find something so typical and aberrant that the one likening YHVH to an outer-space alien demiurge.'

## CHAPTER 5 – THE INTRA-TERRESTRIALS

In order to be finally convinced of the reversed messianic nature – and therefore of the 'Antichrist-pertaining' characteristic – of the belief in UFOs and extra-terrestrials, we have to examine a related theme which importance seems to grow lately, and which, although seeming to be contradictory – is in fact complementing the topic of outer space aliens. We want simply to talk about the intra-terrestrials.

A whole current is indeed growing in favour of an underground origin of the UFOs. Which, let's stress it, doesn't prevent the mysterious intra-terrestrials who would be the progenitors of those 'crafts' to have come from outer space, before hiding themselves in the bowels of the earth. This theme, relatively new, is highly significant, for it is an explicit parody of the traditional notion of the Supreme Centre, the *Agarttha*, as defined by Rene Guenon in *le Roi du Monde*. This supreme spiritual Centre which recollection has gradually vanished since the Middle Ages (that knew the 'Kingdom of Priest John') represents indeed the seat, of the universal primordial Tradition that Hindus call *Sanatana Dharma*, and that the Perennial Philosophy of Medieval times in the West also evoked, but with some limitations inherent in the Scholastic perspective. This properly paradisiacal centre, represented in the beginnings by an island – as witnessed by the successive locations of Thule – or by a mountain (*Merou* in Hinduism, Persian *Alborj*, Muslim *Qaf* and *Montsalvat* in the Grail legends), has been compelled to hide itself, faced with the spiritual darkening that occurs at the end of a cycle of humanity, and has become underground at the start of the last 'Age', the Kali Yuga, i.e. the Hindu Dark Age that was called Iron Age in the Western pre-Christian world. The comeback of this centre will coincide with the messianic Coming at the end of days.

This supreme Centre, to which are linked every secondary centre in a more or less direct filiation, and that 'inspires' invisibly every tradition, is called the 'Holy Land', the 'Land of the Blessed', the 'Land of the

Living' or the 'Land of immortality'. The access to this holy land is forbidden to profane folks by guardians that maintain in spite of all some connections with the outer world – or more precisely with those who possess the required spiritual qualifications to penetrate in this inviolable sanctuary. Such was historically, according what Rene Guenon writes in *le Roi du Monde*, the role of the *Sabeens* and the *Nestoriens*, for instance.

The primordial importance of this symbolic reality, playing a veritably 'axial' role in the traditional organization of the earth, had to inevitably bring about the undertakings of parody and counterfeiting of the counter-initiation, that aims precisely to establish the 'Great Parody' – this counter-tradition that will attack, before the end of the cycle and the rebirth of Sacred order, every orthodox religion and every legitimate tradition, and which will be incarnated in the transient but terrible reign of the Antichrist.

This origin of UFOs from an allegedly '*agartthique*' source was one of the most recent hobby-horses of Ufologists was not going to surprise us at all. Likewise, it could only happen that the eschatology described in Revelations – the second coming of Christ 'on a thick cloud' – was to be turned into a caricature by the notion of the extra-terrestrial Messiah coming down from heaven in a flying saucer, and likewise there was going to be a parody of the notion of the King of the World – who through his function identified with the *Manu* of the Hindus, the primordial legislator – and his underground sanctuary by Ufology.

One must say that this underground aspect, precisely, lends itself 'wonderfully' – if it's permitted to express oneself in this way – to abusive likening and to willed equivocations and misunderstandings. Is not the underground kingdom also the domain of Hells? In fact, the counterfeit *Agarttha* have preceded by far their flying saucer outcomes. And just as the King of the World was likened by fake naïve folks and perfidious absent-minded people to the *Princeps hujus Mundi*, the Prince of this World mentioned in the Gospels, so *Agarttha* was likewise deliberately confused by some with the infernal realm. And one has outrageously played with the ambiguity of symbols.

Before examining the contemporary rebirths of this topic of the underground kingdom, we think it is good – and to encounter the good aspect of the symbol of older Western supports/guarantees than those about 'Priest John' – to quote this proposition that Saint Boniface attributed to Saint Virgil (8<sup>th</sup> Century) and, according to which, there was a human race living underground not born of Adam's seed and, therefore, having no part in the original sin. Staying a bit longer in the Catholic tradition, the symbolism of the Black Virgin, sitting in a crypt, should prove that an underground sanctuary is the same thing as an evil den. Moreover, as underlined by Jean-Pierre Bayard (*La Symbolique du Monde souterrain*, editions Payot, 1973), 'many episodes of holy history take place underground.' Finally, the link is obvious between the symbolism of the cave and the one of the heart.

But this traditional symbolism of the supreme Centre was going to be captured by Ufologists. It first happened in a book titled 'The Hollow Earth' (University Books, New York, 1969. Editions Albin Michel, 1971) written by Raymond Bernard, Great Master of the Ancient Mystic Order of the Rosy-Cross (AMORC), a fake Rosicrucian order created the USA in 1916 (see Rene Guenon, *Le Theosophisme, histoire d'une pseudo-religion*, pages 42 and 317). This odd work upheld the thesis according to which the Earth is hollow, its inside cavity communicating with the outside by two polar openings. It was also claimed that, 'logically' the North and South poles 'have never been reached for the simple reason that they don't exist'. And now, concerning in a closer fashion our subject: given that this New World is blessed with a warm climate and that there is no reason why life, be it vegetal, animal or human, shouldn't prosper there, 'it's very feasible that the mysterious flying saucers come from an advanced civilization, located inside the Earth'.

Outside, of course, any traditional point of reference, this theory of the hollow Earth had already been proposed by two Americans, William Reed in 1906 and Marshall B. Gardner in 1920. In 1959, Ray Palmer, the chief editor of the magazine 'Flying Saucers' resurrected the said theory by linking it to the UFO phenomenon that was ascribed, for the first time, an intra-terrestrial origin.

But oddly, those hypotheses of thoroughly fantastical appearance and seeming to have come out of Jules Verne's imagination, or out the speculations of a mad

scientist, encountered some 'reinforcement' all the more unexpected since what was at work was a series of experiments showing every 'scientific' credibility. We're talking about the expedition of the famous US Vice-Admiral Richard E. Byrd in the Arctic in 1947, and later in Antarctica in 1956. Indeed, Byrd had flown, beyond the pole, for some 2700 kilometres, over a land that he christened as 'Great Unknown' and 'Land of the Eternal Mystery'. Those somewhat ill-chosen and out of place labelling, coming from a vice-admiral, were not due to some 'intoxication of the poles' that would have destabilized the human psyche, like happens to the needles of a magnet. Byrd told by radio that he was flying over a land devoid of ice and snow, ornamented with varied landscape and rich vegetation. The explorer thought he also recognized a mammoth. In any case, he couldn't have spoken of the perfectly known wilderness of ice and snow that, on the other side of the North Pole, stretches until Siberia.

In January 1956, Byrd was flying over Antarctica, and thus travelled a distance of 3700 kilometres beyond the South Pole. On this occasion, he still uttered surprising statements – which, like the prior ones, were kept in the dark (according to Raymond Bernard, 'after the radio message that he sent from his plane, and a short communiqué for the press, every important information concerning the subject was carefully suppressed by government agencies), and that didn't reach the general public, until F. Amadeo Giannini and Ray Palmer 'launched' again this astonishing discovery. Indeed, Richard Byrd, after flying over Antarctica, spoke of 'a new and vast territory.' Beforehand, in November

1955, thus prior to his departure for the South Pole, he had underlined that there was 'the most important discovery of the history of the world'...

The opinion of Ray Palmer, repeated by Raymond Bernard, is that there is in fact a concavity at the two poles – concavity in the centre of which would open the famed orifice leading to the underground kingdom. An easy objection to this unheard of polar geography would be that commercial flights pass over the pole on a daily basis, and that this 'centre of the Great Unknown' mentioned by Byrd couldn't remain unnoticed, if that said centre was existing. To this, Palmer answers that the trajectory of polar flights always goes round the pole, never flying over it completely. And Raymond Bernard adds more by explaining that recent Soviet discoveries concerning the magnetic pole (that is used as a marker by pilots and that would coincide with the geographic pole if the Earth was convex at its edges), have indeed proven that the latter is not a point but a line. He also adds that in his opinion, this line is circular, delimiting the sides of the polar concavity; so that any point of the circle could be thought to be the magnetic North Pole. (In any case, moreover, the true magnetic pole 'doesn't lie at the outer limit of the polar opening, but in the centre of the terrestrial crust, some 600 kilometres underneath the surface', see *La Terre creuse*, page 69.)

Thus, one understands why, according to the partisans of this fantastical hypothesis, no plane could really cross over the geographic pole, as the latter is in the centre of the polar concavity, between sky and earth.



Pilots believing in good faith, after the usual navigation corrections, to have reached the geographic North, would be in fact on the side of the depression... Thus, according to Palmer, nobody – apart from Byrd apparently, who had not used the usual methods of navigations – would have flown in a straight line above the North Pole (which in fact doesn't exist since its emplacement in a hollow place). To do so, one would have had to do without magnet and triangulation on the existing maps, and one would have had to use only the gyrocompass that is the sole instrument allowing one to keep an absolutely constant straight line.

Still in support of this hypothesis, one remarks that many explorers who have ventured at such high latitudes have noticed weird phenomena, and in any case wholly contradicting classic geographical knowledge; such an elevation of temperature that would have been noted by, among others, Fridtjof Nansen, as he was progressing towards the north. The hollow earth theory furnishes also, according to our authors, an explanation for the fact that our planet is flattened at the poles: since it is hollow, it couldn't be perfectly round, for the opening towards the inside somewhat encroaches upon the earth's roundness, proportionally to the diameter of its orifice.

Whatever the reality or unreality of the 'scientific' bases of those odd theories – which, let us tell it in passing, partisans have to logically admit that photos taken by satellites are also hidden (which indeed is claimed by Dalila and Gerard Lemaire in *Les OVNI de l'Apocalypse*) – they were perfectly appropriate, in the

mind of their defenders, for an adaptation of the traditional notion of *Hyperborea*, or the *Ultima Thule*, which was the seat of the first human community in a climate radically different from the present arctic weather of ice and snow, and which is attested by the legends of manifold peoples. Holy Hindu texts leave no doubt as to this polar origin. (See, in particular, B.G. Tilak, *The Arctic Home of the Vedas*, 1903; 2<sup>nd</sup> edition, 1971)

But let's return to the contemporary parodies... Raymond Bernard concludes, from a handful of more or less distorted fragmentary traditional elements, that UFOs have an '*agartthique*' origin - which is assuredly one of the most striking instances of neo-spiritual caricature. It's sufficiently significant concerning this that the first theorist of this intra-terrestrial source, from which UFOs would come from, is Professor Henrique Jose de Souza, president of the Theosophical Society in Brazil, which seat is in Sao Lourenco in the state of Minas Gerais. Still according to Raymond Bernard, one encounters there 'a huge Greek-style temple dedicated to *Agharta*, the Buddhist name given to the underground World'... One can see that since Madam Blavatsky, who had already done her parody of *Agarttha* with her 'Great White Lodge of Tibet, theosophists have done the logical journey that leads from deformation to an inversion pure and simple. Since, in fact, the origin of UFOs, hugely satanic, is attributed to the supreme spiritual Centre, the seat of the primordial Tradition.

One must moreover admit that this process of deformation and then of inversion, of purely traditional information is more useful to the counter-initiation than the simple denial of this information. So we see this 'recycling' developing in an especially clear fashion in the last phase of the subversive project, immediately preceding the Great Parody. And one can see now, much more clearly than 50 years ago, that the pseudo-Orientals – who pretended to use a deformed conception of *Agarttha* to support their dodgy fantasies – were far more dangerous than the fierce 'defenders of the West' who were simply happy with denying it, or else they saw in it a pure and simple picture of hells. Thus were there two complementary phases of a well-established plan; and those traditionalists, hardly enlightened and too often victims of influences, of which most of our tradition-upholding folks were unaware, being merely the temporary tools of the Father of Lies, in preparing, thanks to their stupid denials, too easy a set of rehabilitations. But those latter would only concern, unfortunately, the neo-spiritual parodies that have replaced the genuine traditional notions. Indeed, our present epoch doesn't allow anymore the massive denials, which would be useless and would be more like obstacles to the task of iniquity since, let's say it again, the traditional conceptions have nearly been all subverted and attacking them as they are in themselves would be counter-productive, running the risk of resurrecting them... the aim proposed through the neo-spiritual has been reached, since their parodies prevail nearly 100 % in the mentality of the general public.

But let's go back to our intra-terrestrials... There is another teaching to draw from this very abusive use of *Agarttha*: the convergence, under the 'blessings' of the UFO phenomenon, of two currents – one is theosophist and pseudo-oriental and the other is Rosicrucian and pseudo-occidental – which reinforces, as if we were still in need of it, our certitude according to which UFOs constitute the common denominator of the neo-spiritual.

One can note, finally, that the first 'doctrinal' mention of intra-terrestrials was made by Brazilian folks; for the known presence, in the South-American continent, of geographical and historical enigmas, which cannot be refuted, was to incite those who knew of them to extrapolate and orient the signification in the sense that was appropriate to their intellectual horizon, or simply to the 'subtle' influences of which they were the subject, without them being necessarily aware of it.

But the last and most fantastical development of the theory of the hollow earth and of intra-terrestrials is furnished us by a book precisely entitled *Les Intra-terrestres: "Ils existent. Je les ai vus!"* (Editions Alain Lefeuve, 1978.). This work was written by two known TV journalists and globe-trotters: Marie-Therese Guinchard and Pierre Paolontani. It tells the hardly banal adventure of a Hungarian archaeologist who, in South America precisely, would have found one of the entrances to this underground world likened to *Agarttha*. The most astonishing aspect is that this archaeologist, accompanied by a lawyer who is a friend of his, after an itinerary particularly hard and which

main incidents seem like a series of initiation ordeals – some ‘purifications by the elements’ – was introduced to a kind of sanctuary where the intra-terrestrials, during a scene worthy of Le Chatelet, delivered him a message, according to the genre.

Unfortunately, the identity of this Hungarian archaeologist and his journey and even the South-American country that was the location of his adventures are, for reasons of silence, not mentioned by the authors. ‘Too many unaware and inexperienced people have spent their lives trying to force the doors of the unknown, and we don’t want to incite others to start a mad adventure [...] We will reveal the surname of Yan and his team mate when the time is right. We will disclose advisedly their itinerary and its finality.’

Let’s wait then, without expecting anything and sparing us some dolorous illusion. Is not the main thing, to use a formula of Aime Michel, that ‘through the thousand channels of rumour’ is gaining ground the invisible but protective presence of a super humanity (extra-terrestrials, intra-terrestrials or the former becoming the latter following indefinite combinations) guiding our destinies towards the ineffable ‘spiritual’ renewal promised us by the prophets of the Age of Aquarius?

For lack of other criteria, and since the discernments of minds is especially foreign to today’s people (‘Gates of Heavens’ and ‘Entrance to Hell’, that in the past correlated with very precise psychic realities connected with sacred geography, evoke nothing at all in their minds), we’ve said that some sense of aesthetics is enough to pronounce a judgment; since one was able

to speak 'lawfully' of the 'splendour of the true'. Now, it's not the charlatans convinced since then by lies, who met with blond Venusian shining a 'supra-terrestrial' beauty, who could invalidate the impression of sinister or grotesque masquerade attached to the UFO phenomenon, since it's well-known that Satan can appear as an angel of light.

The walls erected by *Dsou'l-Qaranain* (with whom Alexander the great is only partially identified) against the hordes of Gog and Magog, according to the Islamic tradition, are now broken and the evil entities of the subtle world rush into our universe. Concerning this, it's particularly curious to read what Tabari (the famous 9<sup>th</sup> Century Muslim chronicler) says about it, using on the occasion a transparent symbolism:

'The people of Gog and Magog comes from two brothers; one was called Gog and the other Magog. They come from the progeny of Adam. They are very small and their ears resemble an elephant's. They are a numerous people and they ravaged the world. They live in the East where the sun rises. Now, a very high mountain separates us from them. They were coming from the other side of the mountain to this side, in order to cause havoc. Those folks couldn't move further towards the East. To enter the land we inhabit, they were passing through a sole path, and they could not get in via another way. They were destroying everything they were encountering on the earth: plants, water, trees and other similar things; and if they had won the war against us, they would have killed everyone of us and would have eaten us. Those folks

have many cities and dwellings towards the place where the sun rises. When dawn appears, they all go underground’.

‘When the humans who were dwelling in the lands near Gog and Magog heard of *Dsou’l-Qaranain*, they gathered themselves in troops and went to see him. They asked him for help and told him: We’ll pay you well. Do this undertaking and construct a wall between us and Gog and Magog. *Dsou’l-Qaranain* went to the place and examined the situation. He then requested from the dwellers of those countries iron and molten bronze, and he erected an exceedingly solid wall, so that those people were free from the ravages of Gog and Magog.’ (11, Chronique of *Tabari*, first part, chapter 8.)

It seems obvious that this ‘land’ of Gog and Magog is the source of the humanoids, whether extra-terrestrial or intra-terrestrial, entities showing more or less grotesque or scary aspects. Bringing about fear and repulsion in the past, they are now attributed by ignorant folks and pedantic people with a salvation function. What a miserable miracle! And what a disappointment humans are right now, creatures endowed with an indescribable naivety, of which we don’t dare having a laugh at, as it is so terrible to seek the absolute in so low a plane. And then, what another disappointment scientists are as well, believing to enlarge their intellectual horizon towards cosmic dimensions, and to whom are offered only ludicrous miracles, or the fugitive glance of infernal abysses. And the radio-telescopes, those huge metallic ears

oriented towards the cosmic night, ridiculously watching for those gods that man has created in his likeness, have replaced the watch of Isaiah. We pity those scientists, to be honest, all dumb with this new freedom that is granted to them, who leave here on earth their banal retorts in order to listen to the music of the spheres, and who get entangled in the theory of relativity searching for unlikely foundations to back up their anthropomorphisms. Assuredly, we're not alone in the universe, but what a naivety to believe that other creatures on other planets have necessarily our five senses.

In order to know who those humanoids are encountered by peasants from the middle of France or from the US Middle West now and again in some evening, coming back from the fields, one has to simply read the chroniclers of past centuries, or treatises on demonology. Jacques Vallee writes in *le College invisible*: 'When we try to draw up the morphology of miracles, do the Angels above in heaven enjoy themselves? Or are they laughing at our silliness? Angels don't mock us, but demons, who make folks believe they are angelic beings, do laugh at us.'

## CHAPTER 6 – THE ANTICHRIST

Of all the authors we've mentioned so far, only Bertrand Meheust, in our opinion manages to escape from the scary hold of the Ufologist 'Dogma'. And even though he doesn't deepen his hunches, his book is very useful in many respects.



In any case, he is alone in having considered, admittedly with much prudence, the 'satanic hypothesis'. Evoking the pretender nature of the Adversary, of the *Shaytan* in every 'culture', he adds: 'This deep obsessive fear has found in modern science fiction, and especially in the brilliant works of Lem and Dick, an ideal terrain to evolve through a new language drawn from sci-fi. One can say that the spirit of our age is literally invaded by those phantasms that are all ordered around Simulation and Feigning: the Special Effect, the Doctoring, the Parasitic, a broken down or perverse Game, etc.' (It's interesting to note, concerning this, that the major themes of 'submerged Continent' and of the 'mad Scientist', remarked by Meheust in sci-fi literature, could lead to some odd resemblance with Atlantis, where was born the counter-initiation, and the Antichrist, for instance...)

'Now, what is to be thoroughly understood, when one thinks about flying saucers, it is that their grotesque, evanescent and mimetic aspect leads inevitably to the satanic hypothesis.' And we must praise Bertrand Meheust for having quoted Rene Guenon, whose prophetic expositions our sci-fi expert has well gathered they could be applied very well concerning the UFO phenomenon.

Admittedly, Meheust is very prudent: 'it's useful to know this thesis. Even though the satanic aspect that it attributes indirectly to flying saucers is in my opinion debatable, it nonetheless enlarges our frames of reflection. Moreover, the accuracy with which Guenon

has prophesied what's happening right now is fairly fascinating.'

We hoped to have furnished in this book some elements which nature will definitely convince Bertrand Meheust, allowing him to answer the ultimate question he's asking himself: 'Are aliens either angels or demons?'

All we've got to do now is to bring, in our explanation of the UFO phenomenon according to the light of traditional doctrines, this character whose role is formally attested by every holy text. Catholic theology calls him the Antichrist and Islam calls him the 'deceiving Messiah' (*al-Masih al-dajjal*). The 'function' of this Antichrist is, according to the French name for it, *Antéchrist* ('before Christ'), to precede this coming of the Glorious Christ who will establish the Messianic Kingdom, and of course to imitate (by counterfeit and deformation) this Second Coming by attributing to his Great Parody the main characteristics of the Messiah. It is there, let's say it again, that one has to beware the particularly evident imitation of the symbolic 'Descent' of Christ, of which we know, according to Revelations (14, 14), that he appears 'seated on the cloud'. Now, in Ufologist exotericism destined to the great majority of people, it is indeed from heaven that the extra-terrestrial Messiah comes down, but from a grossly materialised heaven.

And this material aspect – which cannot disappear completely and will partially subsist, in spite of the neo-spiritual 'triumph in the ultimate phase of the process of cyclical fall – will be encountered in the 'figure' of

humanity, in those accursed times where will reign almost dehumanized humans, robots or golems artificially and temporarily animated by the satanic breath. It will an epoch when extreme delusions will rule and when the furthestmost bounds of the outer darkness – where will be rejected the debris of this cycle (what cabbalists call ‘shells’) will be attired, for the eyes of the seduced creatures, with any supernatural prestige.

It’s indeed not in our intentions to imagine the precise modalities of the transient reign of the Antichrist; but with everything that has been explored before, one can envisage that, concerning his ‘coming’, it wouldn’t be impossible that he would come down from a flying saucer. As to the approximate date of this reign, it’s not our prerogative to utter unverifiable speculations. However, we have proposed, in our study dedicated to Rene Guenon, indications of a very general extent that allow, so it seems, under the light of traditional doctrine, to feel the imminence.

The aspect of caricature and parody that is the ‘signature’ somehow of the UFO phenomenon, as we’ve seen in the course of this book, characterizes all the more so he who, in all likelihood, is the inspiration behind flying saucers. And this character of travesty, or of reverse analogy, by which are defined both the Antichrist and the counter-initiation, is explained among other things by some Kabbalistic thought. Paul Vulliaud, in *la Kabbale juive* (volume 2, page 373), writes this: ‘One has perhaps not sufficiently remarked the analogy that exists between the true doctrine and

the fake one; saint Hippolyte, in his opusculum on the Antichrist, gives an unforgettable example that will not surprise people who have studied symbolism: the Messiah and the Antichrist both share the lion as an emblem.' Likewise, 666, the 'number of the Beast, is also a solar number (see *Le Règne de la Quantité et les Signes des Temps*, chapter 34).

*Metatron* – who in Kabbalah is the consort of the *Shekinah*, the 'real presence of the Divinity, as a 'celestial intermediary' (see René Guénon, *le Roi du Monde*, chapter 3) – is the 'author of the theophanies in the physical world' (*la Kabbale juive*, volume 1, page 499). He is also the 'chief of the heavenly militias', which, of course, identifies him directly with *Michael* (who is like him 'the Angel of the Face'), that is to say, Saint Mikael. Moreover, the *pastor* of Hermas likens Christ to *Michael*, which, as said by René Guénon, 'must not surprise those who understand the relation that exists between the Messiah and the *Shekinah*' (see *le Roi du Monde*, chapter 3). In fact, *Malachi*, 'my sender' – the one sent by God – is the anagram of *Michael*; and this evokes of course the: *Benedictus qui venit in nomine Domini* of Catholic liturgy. Finally, the scale and the sword, attributes of *Michael* as 'Angel of Judgment', correlate him directly with Christ, 'judge of the living and the dead'.

But – and this brings us back to our first considerations upon the parody and inversed character of the Antichrist – *Michael* represents only the luminous face or side of *Metatron*. As every symbol is ambivalent, one has to take into account the 'shadow' of *Metatron*,

his dark side or face. And the latter is identified with *Samael*, called *Sar ha-Olam*, the 'spirit of this world', and therefore the *Princeps hujus mundi* mentioned in the Gospels. Now, *Michael*, him as well, is called *Sar ha-olam*, but in a very different and radically opposite sense: the 'Prince of the World' and not of '**this** world', of this lower world. One can see the advantage that the counter-initiation draws from this quasi homonymy, rushing, through this process of reversing the symbols that is inherent to it, to attribute to the 'King of the World' what was in fact the prerogative of the 'spirit of this world'. One can also understand why the function proper to Saint Mikael is to vanquish the dragon, and why in the Islamic tradition, if the role of the *Mahdi* is fight against the Antichrist, only the Christ of the Second Coming (*Seyidna Aissa*) is the one destined to slay the final embodiment of the counter-initiation.

Finally, in order to find in the individuality of the Antichrist the main features of the UFO phenomenon, one can say that the grotesque and trivial aspect of the latter must be correlated with the 'misshapeness' that every tradition attribute symbolically to the false Messiah. We will indicate moreover, in passing, that in a general way, physical deformities – in a perspective excluding Cartesian dualism and the dichotomy between soul and body – are the 'materialization' of a psychic deformity, a soul twistedness, if one may express oneself in this way; and that is why they are considered in many traditions as an obstacle to initiation, and that a deformed person cannot become an initiate.

The Antichrist, chief of a reversed hierarchy which 'summit' will be in fact the closest to the infernal abysses, will not be able not to incarnate Lies and Deceptions in the most symbolic way that one can imagine (it is appropriate however to stress that this 'essential' hideousness will be somewhat hidden to the eyes of the seduced, thanks to the power of illusion inherent in the false Messiah). That is why, according to some oral tradition, prophet Mohammed would have said in speaking of the deceiving Messiah:

'Admittedly, I am letting you know concerning the danger of his coming. There is no Prophet who hasn't warned of his coming to his community and Noah, for sure, did so for his people. But I, I will tell you something concerning him that no Prophet had told his folks. Know that he is one-eyed and that God is not blind in one eye.' (El Bokhari, *l'Authentique Tradition musulmane*, edition Fasquelle, page 104)

Mr Jean Robin, translated by JM Avril